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EDUCATION.

For the Boston Recorder.

EDUCATION.

Mr. Tracy.—I am always peculiarly interested to read any remarks in the Recorder upon the subject of education. One reason is, that being very deeply interested in the character and success of this paper, I am feared, that it has been a little delinquent upon this subject. If I were called upon to mention the greatest imperfection of this most excellent periodical—the chief among the few and inconsiderable faults of your paper, I should say, defect upon the all important subject of education; a subject, which should engage the intense and devout study of every individual, with the best helps, that can be procured. It has long been my unwavering opinion, that upon the science and art of education, more than upon any other, depend the glory of man, the glory of the world, the glory of God, and eternal glories of the upper world. I hope, no friend of the Recorder will be displeased, that after having the principal part of almost a thousand of its numbers, I can bring no higher charge against it. And why I not hope, Mr. Editor, that in time to come, the ground of this charge will be taken away? Have you a host of correspondents, that will cheerfully and kindly assist you in this momentous business?

These hints have been elicited by the highly interesting remarks of your correspondent, "*One who has been a Unitarian,*" which appeared in your No. for Nov. 21. It is to be hoped, that this animated writer will let us hear from him again. Some of his remarks, I think excellent; some questionable; and some, hard to be understood. Upon the unspeakable importance of physical and moral education, his views accord with mine. He seems to imitate, however, that these have been almost entirely disregarded in our land. Is it so? Are not the thousands of essays, addresses and exhortations upon these subjects, that have recently been read and heard in our land, with their happy consequences, testify, that it is not so? He more than intimates, that intellectual improvement, of which Germany and England and France and America have been so proud, has been carried to the highest pitch of perfection." Is it so? I had supposed, and still suppose, that intellectual improvment, or the art of improving the mind, even in these distinguished countries, is yet in its infancy; and that the labors of many a Watts, many a Pestalozzi, many a Fellenburgh, many a Cummings, Cohen and Gallaudet must still be requisite, to rear it into rigorous youth; and many thousands more to exalt it to manhood.

The passage of your correspondent, which seems to call most loudly for explanation, is the following. "The first years—say till six or eight, or perhaps even in some instances, ten years of age, must be spent chiefly in the cultivation and improvement of the physical frame, and the social and moral affections." From the pen of a Papist, who would have us believe, that ignorance is the mother of devotion—who would persuade us to take our religion implicitly from others, such a sentence would need no comment; but what can it mean in the mouth of a Protestant?—that 'the young cubs' must not be 'taught to shoot,' as well as the young affection? If such shoots of love could spring forth in our children, the words, that God has commanded us, of talking of them, when we sit in the house, and when we walk by the way—when we lie down, and when we rise up?—and that we should not bring them up in the nurture, as well as in the admonition of the Lord? —that for several years, children are too young to receive the sincere milk of the word, but must learn to live and grow and thrive without it, till they are old enough and strong enough to bear it? Can he mean, that little children whether they eat or drink, or whatever they do, may be excused from doing any thing to the glory of God? Can he mean, that the under-shepherds of the great Bishop of souls need not attempt to feed the dear little lambs of their flocks with food convenient, rightly dividing the word of truth, giving to every one a portion?—that the messengers of truth, the ambassadors of the skies, anointed by the Holy Spirit to declare the unsearchable riches of Christ, should not attempt to read to children from the book of the law of God distinctly, giving the sense and causing their little auditors to understand the reading? Can he mean, that the little disciple must not be encouraged and aided to imitate his blessed Master, by the utmost intellectual improvement, so that, if possible, by the age of 12 or 14, he may be prepared to sit day after day, intensely delighted, among great and venerable theologians, hearing them, and asking them questions, to the high gratification of all who hear?

Does your correspondent mean to imply that the infant mind should be thus treated, and thus neglected, in all these particulars in their full extent, not to mention many more of a similar and deeper cast? If not in their full extent, how far? If not in all these particulars, in which?—and in what others? He has volunteered his services and his censures. He has told the many hundreds of your readers, who are deeply interested—who are feelingly alive to this subject, that our views and practices upon infant education are incorrect and dangerous. We have under our care and influence, thousands of pupils, children and grandchildren, buds of immortality, that will soon blossom and bear fruit for eternity, the fruit of holiness, or the grapes and clusters of Sodom and Gomorah. We feel for them. Much, very much—I had almost said, that under God, every thing depends upon our exertions. We sincerely wish—I speak with confidence for others, as well as for myself—we sincerely and ardently wish to know much more upon this subject, and to practise much better. Will your correspondent show us a more excellent way, explain it clearly, and enforce it with his strong reasons? I cannot but hope, that great good would result from such an attempt.

And I do believe, Mr. Editor, that our country contains no better vehicle for such discussion, than the Recorder. I trust that a goodly proportion of your readers are prepared to attend to it, in some measure, as the subject demands, with seriousness, candor, prayerfulness and an earnest desire to be instructed.

Philonius.

The correspondent whose remarks are here alluded to, is abundantly able, and will be ready, we trust, to answer for himself. The subject is one of incalculable importance, and to those who have thought of it at all, of deep interest.—We have been sensible of the fault that Philonius mentions, and shall be very glad of his assistance and that of others to remedy it. Only let our correspondents treat the subject in such a way as to take strong hold of the public mind. The difficulty is apt to be—and this is a prominent reason for our comparative silence—that essays on education are of such a character that most readers pass them over as dull and uninteresting. This certainly does not result from any necessity of the case; but rather, we are apt to think, from the speculative *mood* in which the essays are writen. Men write before they have *thought through*. Let our correspondents first thoroughly *study* principles and the application of them to the *present* wants of the community, by way of preparation; and then, with minds thus furnished and hearts alive, take up their pens with a determination to bring something to pass, and we shall have no fear of complaints about the dullness of *our* educational department. [Editor.

Dr. Spurzheim.—Dr. Follen's Funeral Oration delivered at the burial of Dr. Spurzheim, has been published by Marsh, Capen and Lyon. It is an interesting sketch of Dr. G.'s life and character, drawn by the hand of a friend and exhibiting its subject as deserving the respect and esteem of the wise and good, whatever they may think of the theories to which his life was chiefly devoted. The following paragraphs show him to have been an amiable and philanthropic observer of individual character and of society:

"If he saw a child whose head, or conversation, indicated extraordinary power of intellect, he would not rest until he had found the parents and warned them against the danger of exciting the mental faculties, and urged upon them the importance of attending chiefly to the physical and moral education of their child."

"He was always anxious, perhaps over anxious, not to give trouble to any one. His considerate and tender regard for the feelings of others, made him peculiarly alive not only to the present, but even the future sufferings to which their individual character and sensibility might expose them. To a young friend whom Dr. Spurzheim found enthusiastically devoted to the cause of education, he said, 'My friend, let me give you an advice. You are full of enthusiasm. I too, when I was young, was a great enthusiast; so that I could not comprehend how any person could question or treat with indifference what I believed important and true. Learn from my experience how to preserve your enthusiasm. Do not let it go abroad; otherwise you will diminish the influence of what you hold sacred and dear; because people will set you down as an enthusiast. So when you go to lecture or in society, be a calm and reasoning man; but when you return home to your study, there set your enthusiasm free, and let it be to you a mighty impulse to strong and high exertion."

"One chief distinction between his and Gall's doctrine, upon which he laid great stress, was this, that Gall admitted an organ and innate propensity for theft, and one for murder, whilst Spurzheim expressed his conviction that the good Creator could not have given an organ for evil; that all powers were intended for good, though by abuse they might become instruments of mischief."

"He was pleased to find that our wealthy men generally had made their fortunes by their own industry, and that the laws of the land prevented the accumulation of wealth in the same families. The free institutions of our country gave him great satisfaction, and he frequently spoke of the advantage of a residence in the United States for bringing up children, presenting as it did the encouraging prospect of repose and freedom from political tumult, at least during the present generation. But he said, unless self-esteem and the love of distinction were checked, and unless ambition, conscientiousness and feelings of respect and veneration were called forth and cultivated in the young, we should end in fighting."

This last paragraph is commended to the special attention of our *thinking* readers.

RELIGIOUS.

For the Boston Recorder.

HOME MISSIONS.

The multifarious duties connected with the combined offices of Secretary of the Mass. Miss. Society, and General Agent of the A. H. M. S. render it impracticable to transcribe for publication all those extracts from the Reports of missionaries, which ought to be laid before the public—and especially to do it at the *time* when they would create the deepest ipterest—i. e. when they are fresh from the hands of the writers. This remark is called for, by two facts—viz. many Reports that deserve to be put into the hands of the "Recorder" never get there; and—some that get there are like men "wondered at" for their age. We hope that the missionaries will possess their souls in patience, and continue faithful in furnishing facts that *ought* to go before the whole community—that the public will read and ponder *facts* whether new or old, judging of their value by their adaptation to illustrate important practical principles—and that the public and the missionaries too, will forgive the writer the sin of having but two hands, and other bodily members in proportion.

Extracts of a letter from a Missionary in Worcester Co. dated Sept. 3, 1832.

My labors are for the most part, as it respects the *effects*, preparatory labors. While other vessels are fairly off at sea, and with different winds, and under circumstances more or less favorable, are moving on their course, *my* vessel is on the rocks, and I have a great work to do, to get her off. But by the blessing of God, it can and will be done. I do not believe God ever deserted a church, when they were striving together to build up the cause of Christ, how many and great soever the obstacles in their way. My church have never been so diligent and laborious in their Master's work as at present. They are rising more than ever above that fear of the world which bringeth a snare. There is a more implicit reliance on God, with the impression that vain is the help of man in itself alone—and at the same time, a more complete consecration of themselves to the work of saving sinners and promulgating the truth. The impression seems of late to be strongly made upon their minds, that a bright day is soon to dawn upon us. Indeed, there are increasing indications that the triple wall of prejudice, error and the fear of man, which from the beginning has prevented this little church from lengthening her cords and strengthening her stakes, is about in some parts to give way, and totter to its fall. Whether this is very soon to happen, or to be delayed for a time to come in order to try our faith and lead us to gird ourselves to a greater diligence and more laborious and absorbing consecration of ourselves to the blessed work, God only knows.

There is a gradual increase in my congregation, which at the best is but small. Upon the whole, since I came here in May, 1831, I have found no time, in which I have seen so much to encourage me in the work, as at present. Occasionally, a new instance of acknowledged seriousness and of hope—I say, of *acknowledged* seriousness—for I have continual evidence, that there are many who do not belong to my people, but who attend my meeting occasionally, who are deeply serious at times, but to whom I can gain no access, as inquirers. The enemy of souls has caused to be built here, a "refuge of lies," so nearly resembling in its externals, the Temple of the Lord, that those who are yet in their sins, can so far persuade themselves that it is the Lord's temple, that they frequent it almost with the approval of conscience. True, they do not find salvation here, they do not find rest to their souls—but, they think they *shall*—it is so like God's sanctuary. And this, though laboring under a sense of guilt, they are kept from casting themselves upon the sovereign mercy of Christ and finding salvation. And, another prevention; they cannot summon up resolution enough to come out, and stem the almost overwhelming current of reproach and opposition which is setting in upon the despised Orthodox. But, I trust there must soon be a breaking up. God will not suffer his enemy and the enemy of man to triumph. This desolate portion of his heritage is yet to be redeemed from the Ravager.

For the Boston Recorder.

[From the Society of Inquiry, Andover Theol. Seminary.]

THE UNEVANGELIZED ISLANDS OF THE PACIFIC.

No. I.

It is to be feared that Christians suppose the work to be well nigh completed in the islands of the ocean. But a survey of all Australasia and Polynesia would give a far different impression.

There is New Holland, almost as large as Europe, with a native population sunk in the deepest degradation, living upon caterpillars and worms, and abusing the female sex in an unheard of manner; there is Borneo and New Guinea, each about the size of Great Britain; Sumatra, Java, the Moluccas, and the other thick groups that with these make up the Indian Archipelago. The New Hebrides and various groups, many in number and little known, lie at some distance E. of New Holland; the Philippines, 1200 in number, are on the North, and then commences a wide and dense range of clusters reaching in an Easterly direction almost across the ocean. We think it would be safe to say, that there are 3000 Islands in this area. But some are almost continents. Some, it is true, are uninhabited.—Reduce the number one third and you have 2000, all yet in the darkness of Pagan night. What proportion do the 30 or 40 Christian Islands bear to this number?

It is true there are some Protestants, Mahometans, and Papists in the E. Indies, but the former are only so in name, and the Mahometans and Papists are also votaries of Paganism.

As to *government*, generally it is the veriest despotism. In one group a subject who presumes to walk in the king's shadow is punished with death.—The subjects are obliged to offer to him all their produce and he retains as much as he chooses. The records of Celebes will illustrate this point. The kings are put down thus: one is called 'a throat-cutter,' another, 'he who ran a muck' (i. e. esteemed himself insulted, ran about with a savage fury slaying all who came in his way, till he himself was slain;) another, 'he who was beheaded;' another, 'he who was bludgeoned to death on his own stair-case, a fifth is distinguished from all his fellows by having 'died reigning,' i. e. a natural death.

The character and condition of these islanders, we are inclined to suppose is even worse than was that of the natives of Hawaii before the missionaries arrived. They are uniformly *treacherous and deceitful*. The many murdered crews of vessels fully prove this fact. Very often their destruction has been deliberately planned without the least provocation from the crew. It was thus in regard to the Port au Prince at the Friendly Islands. The captain was decoyed on shore and murdered—meanwhile savages in hundreds crowded the vessel apparently friendly; the signal was given; they fell to the work of butchery, and in a few moments the whole crew (2 or 3 excepted) were murdered in the most shocking manner and thrown into the sea.—But the *Cannibalism* prevalent places their character in its true light. The Battas, an important tribe in Sumatra, practice it as a punishment for crimes. It is of course the lot of all captives. The sufferer is first killed by lances thrown at him by the people, who when a mortal wound is given, run up to him in a rage, cut pieces from the body with their knives, dip them in salt and lemon juices, lightly broil them, and swallow them with savage enthusiasm. In the Islands East of N. Holland, and to the North, this and other kindred customs reign in all their horrors. The very land groans under them—Take an instance from New Zealand. A principal chief just returned from England (where he should have improved) was told that one of his relations had been slain at some distance. He at once declared war although the people were his *relatives*. Their chief earnestly desired reconciliation; but in vain. Nothing but war could satisfy the savage Shunghee. With 3000 warriors he began his march. The battle was dreadful, and many fell on both sides. But Shunghee proved victorious, and came back in triumph. His party slew 1000 men; 300 *of whom they roasted and ate on* the field of battle. Shunghee killed the chief above named, cut off his head, poured the blood into his hands, and drank it. "He related this account to me," says the journalist, "with the greatest satisfaction. They have killed more than 20 slaves since their return, most of whom have been roasted and devoured. To-day he is at war again. 3000 men are just leaving for the same spot, probably to renew the same scenes."

The poor slave fares worse than the brute; often are they deliberately shot while amusing themselves and conscious of no danger; prepared for baking by the amputation of their arms and legs, and thrown into the native oven, the *heart* yet *palpitating with life!* Self-immolation prevails in the Sunda Islands beyond what India could once boast; at the funeral of a chief in Bali 70 or 100 females have mounted the blazing pile.

Add to this, the islands are *ever* presenting scenes of *savage war*. The N. Zealander's heaven (he thinks) is a place where to slaughter and devour; but just a picture of his distracted island. Petty chiefs are ever and anon in different groups rising to dominion over heaps of slain. They die—anarchy succeeds; and others strive for conquest. The most trifling causes originate very many of these barbarous wars.

The islanders are proverbial for their *theft*. It was owing to this propensity that Tyerman and Bennet came near losing their lives. The *insolence* of a tropical clime prevail. Some vices they have that must not be named—visit the native hut—no social happiness is there—woman sits not at the festive board, but is in silence permitted to feed upon the garbage that her master throws to her and the quadrupeds by her side. Go to the scenes of battle or assassination. —Notice one of the latter, "It is I Zooboo, that strike," said a rival chief to his foe whom he had just waked from his sleep in his tent at midnight, thus satiating his revenge as he gave the fatal blow. You might visit the East Indian bull-fight, more savage than that of Spain; the licentious dance; or the shore where the diseased victims of a cruel superstition wander; but it would only deepen the conviction that thus dying they must be lost forever. Christians! who but God has kept you out of this same pitiable condition in which your brethren have fallen? God has placed in your hands the remedy of all these woes.—They are calling for it.—Can you refuse? But more of this hereafter.

SOUTH OF FRANCE.

Mr. Chabrand, a Protestant minister at Toulouse, writes as follows to the Glasgow Continental Society, under date of August 29, 1832:

We had the honor of writing to you some time ago, to inform you of the publication of *Clarke's Scripture Promises*, of which we sent you two copies by the last Leeds, which, we hope, will have reached you by this time. This work is much liked, and at Paris many copies have been bought. We are now thinking of another book called *Sound Doctrine*, which we wish to publish; it contains extracts from the writings of the Reformers, and from those of the ancient Divines of the Protestant French Church. The extracts are united together so as to form one whole Exposition of Evangelical doctrine; this book is now become very scarce in France, and we think a new edition would do much good, especially among the Protestant clergy, of whom many have very inaccurate ideas of Gospel doctrine. We have often found that even a conversation with some of them opened their eyes to many truths which they had never attended to before; so that Evangelical publications would do them much good, especially one of the present kind, which would show that the doctrines professed by Christians of the present day were not new, but the same as those preached by the Reformers, and by all the faithful ministers that succeeded them. The only thing that delays our publication, is the want of sufficient sums, because we sell at such low rates as just to cover the expense, that our books may be purchased by Christians, of whom many are poor. Much good is now doing in the South, though amidst much opposition. Great numbers of New Testaments and Bibles are circulated and bought up with eagerness. The clergy have manifested their aversion to the perusal of God's Word. Sermons have been preached, in which it has been represented as a bad book, and several copies have been committed to the flames; however they are divided among themselves, some approving, others condemning the New Testament, and we doubt not that a spirit of inquiry will be excited, and that many will perceive the errors of Popery. The conversion of the curate of St. Mont, and the farewell letters he has published, have produced much impression. The Papists have answerred, but the reply is rather a libel than a controversy. They have, however, been so delighted with their composition, that it has been read in all churches at the evening service: one of our pedlars (a decided Christian) has obtained permission from the Bishop of Montauban, to sell the New Testament. He has communicated to us his journal, which contains the most interesting details. New Testaments have been sold to sisters of charity, curates, &c.; and our pedlar goes and visits the curate in every village, and tries to have some edifying conversation with him. Another pedlar (Roman Catholic) preaches in every village on the sufferings of Christ, and sells many New Testaments and Tracts. Next Sunday will be admitted to the Sacrament a converted priest, a Spaniard who has greatly helped us in circulating the Scriptures among the Spanish refugees, of whom a great number dislike Popery, but who want to be exhorted, and to read the Scriptures, that they may not fall into infidelity, towards which they are fast verging.

DISMISSION OF MINISTERS.

Ought a minister of the Gospel to continue his labors with a church and society, whose strength is diminishing?

Our inquiry relates to cases where the effect of a minister's labors, in building up a church, is not equal to the effect of the ordinary causes of diminution; such as native depravity, the influence of vicious individuals, the inroads of sectarianism, and the usual course of removals from the place and from the world. Ought a minister to continue his labors where, in the ordinary course of events, the church and society are growing weaker continually?

Our opinion is, that he ought not; that he ought to consider such a progress downwards as conclusive evidence, either that he is not fit for the ministry at all, or that he has not the peculiar talents which that place demands. No matter, if the society is still able and willing to support him. No matter if he loves them, and they love him, very much. Perhaps they love each other for their mutual faults. The cause of religion is going to ruin under his management; and that is reason enough why he should be exchanged for another. Who would continue to entrust with the management of his temporal affairs, one who was running him deeper and deeper into debt every year?

"But our minister is a very good man." Doubtless; but not a good minister,—at least, not a good minister for such a people as you. He does not answer the purpose of a good minister.

"But he preaches *the truth*." So we suppose. But he does not preach it as it needs to be preached among you. He does not so commend it to the consciences of your neighbors, that they dare not desert his ministry, lest they should do wrong.

"But our society is held together by their affection for him, and if he leaves us, it will go to pieces." Perhaps not. We have seen many societies who thought so; but the event has always proved them wrong. But if it be so indeed,—if your society has no bond of union, strong enough to hold it together, but their attachment to a *man*—the sooner it goes to pieces the better. If it be so, away with him, and let it explode at once. It will relieve the world from a great curse,—a church which "has a name to live, but is dead."

"But the fault is not so much in the minister, as in us, the members of the church. He preaches well, and does well in all his labors; but we do not second his efforts as we ought. If we did, religion would prosper among us." Very possible; but all this does not alter the case at all. *He does not* succeed in preaching you out of that fault; and while you continue in it, according to your own statement religion will never prosper among you. The question is whether you will keep your present minister and your present fault, and let your church go to ruin, or whether you will exchange him for one whose ministrations will break your slumbers, and lead to prosperity. Let him go and minister to a less stupid or less worldly church, who will reduce his good instructions to practice, and flourish under them. Do not, like the dog in the manger, keep that food from others, which you will not so receive as to *live* by it. No; you must either *use* your minister's instructions, so that they shall do you some good, or own that, however useful he may be to others, he is useless to you, and consent to give him up.

We would even go farther. We say, a minister ought not to continue in a place, where the cause of religion is evidently making no progress. The only healthful state of a church is a state of progress. When the plant from the "grain of mustard seed" ceases to grow, it begins to die. The "leaven, hid in three measures of meal," continues to change the surrounding mass into its own nature, "till the whole is leavened;" or, if the process ceases, the leaven loses its nature, and no longer deserves its name. So, the churches of Christ are centres of influence, from which a power is to go forth and convert the world. It is perfectly idle to say that a minister's labors are useful in keeping up Christian feeling in the church, and promoting the growth of individual believers in grace, while the influence of the church on those around is diminishing, or even not increasing. This very fact, that the church is not extending its limits, shows that its individual members receive no such benefit. If the plant does not grow, it is certain that the individual branches are not in a living and healthy state. The power of the church is exactly the sum total of the power of all its individual members, increased by their union. If there be not power enough in the whole, to sustain the whole body in a state of growth, how can there be power enough in each member, to sustain itself in a state of growth? If the hostile influence of the world be sufficient to repress the combined influence of the whole church, will it not also prove too much for the single strength of each individual member? We think it will. We believe that when a church finds its influence met by an adverse influence from the world, against which it makes no progress in increasing its own numbers and relative strength, it will also be found that the individual members are hindered, by that same influence, from making progress in divine life. Inward and outward progress cannot be separated. There may be the *appearance* of one without the other, but not the reality. A church must be evidently in a state of progress, or there is no evident good reason why the minister should continue his labors among them; nor can a church, which does not make such use of a minister's labors as to be in a state of progress, reasonably ask his continuance among them.

Let not the minister think, however, that a mere change of place will make a different man of him; nor may he hope, without strong reasons, that a mere change of place will make him more useful. Sin is the same, and the gospel is the same, and men are much the same, every where; and beyond dispute, the *right* style of ministerial labor, which would be best adapted to any one place, would also be best adapted to every other place. The most that he can reasonably hope from a change is, that in some other place, some of his faults will do less mischief than where he is. Let him carefully inquire, whether these faults are of a moral kind. If they are, they will do mischief in any place, and if he removes, he has no right to carry them with him Such a man must change his character, and not his residence. Nor let him flinch from the ministry, with the excuse that his natural talents are not sufficient, or of the right sort. Piety enough will make any man useful, who has talents enough to get a living: and if his talents need cultivating or moulding, it will both enable and dispose him to cultivate and mould them us they need. [*Vt. Chronicle.*

For the Boston Recorder.

TO THE PASTORS AND MEMBERS OF EVANGELICAL CHURCHES.

The undersigned in obedience to the call of a respectable meeting of clergymen and laymen, held in the city of New York December 10, take the liberty of addressing you in behalf of that portion of our population who may be benefited by *Christian effort, in connexion with the Systematic Monthly Tract Distribution.*

The brevity of this document does not permit us, even were it practicable, to show with statistical accuracy what portion of the inhabitants of our country are deprived, or deprive themselves of the stated means of grace. It has been estimated at from four to five millions, or from one third to one half of our entire population. That it is alarmingly great is best known to those who have the best means of information; that, including the ceaseless tide of emigration, the ratio of its increase is greater than of all evangelical exertions, is generally agreed; that it is such as to claim the compassion, and the united and noblest efforts of the followers of Christ, can be questioned by none.

We rejoice in the privilege of laboring, as in our power, for the raising up, and establishment, every where, of the commissioned Ministry; for placing the Bible in every family, and bringing all the young under the delightful influence of the Sabbath School; but there is manifestly required a superadded means, whereby the truths of the Gospel shall be brought more directly *into contact* with multitudes of minds, and reiterated and urged upon their attention by the living Christian. There are few faithful ministers who do not feel that the claims of their own congregations and of the churches upon them, are all they can adequately sustain, or who do not recognise the necessity that private Christians should go out and labor to bring those who are far from God under the sound of the Gospel. The value of the Bible is increased just in proportion as those who have it can be induced to search its sacred contents. The Sabbath School finds its most efficient coadjutors in those Christians who explore the adjacent neighborhoods, bring in the children who have been overlooked, and exert a religious influence upon their parents. The Gospel message on the pages of a Tract, so like the form in which the sacred oracles were originally given, derives equal aid on its errand from being commended to the attention by Christian kindness; nor is there one of all the departments of benevolence whose efficiency may not be almost indefinitely increased by the same instrumentality.

Such Christian labors are now drawn forth extensively in connection with the systematic Monthly Tract Distribution; and such are the results already witnessed, and so important the bearings for the extension of the cause of the Redeemer, that we feel that every effort should be made to bring it before the churches in its true light, and secure to it the wisest possible direction and the utmost efficiency.

The plan is founded on the great principle recognized in our Lord's instructions to the seventy, that the Gospel is to be TENDERED TO ALL, *while with each individual rests the responsibility of receiving or rejecting it.* It contemplates dividing our population into districts of from twenty to thirty or forty families each—excluding none, that none may be overlooked, and that no invidious distinctions may be made—and so far as Christians, whether male or female, can be found qualified for the service, and with a heart to engage, assigning to each a district adapted to their own character and qualifications. Each Christian thus engaged has a definite field of labor, to which he owes peculiar obligations, and in which he has solemn and responsible duties to perform. He is furnished with the monthly Tract, to be presented prayerfully and affectionately, where he ascertains it will be kindly received, not only as itself the messenger of truth, but as an introduction to all other endeavors for the highest temporal and eternal good of the people, which he may have the heart and the ability to bestow. He may induce many to the reading of the Scriptures, to an attendance on public worship, and on Sabbath, Infant, and other schools; he may make known the Saviour to those who are far from him, and where he finds the Spirit of God going before him, and with him, may give exercise to all those outgoings of the heart for the undying soul, which God is accustomed to bless in its salvation.

How favorable are such opportunities for winning souls to Christ, is best known to those who have most frequently enjoyed and best improved them. Were every minister and every Christian *a personal actor in these labors*, there would be no need of argument to show their importance. Ministers would commend

the duty to the officers and members of the churches, as "their helpers in Christ Jesus," and Christians would vie with each other in the heavenly contest for the privilege of thus laboring to "turn many to righteousness," that they might shine above "the brightness of the firmament," even "as the stars for ever and ever."

That *Christians of maturity and growth in piety, should consecrate themselves to this duty, is the grand point to be secured.* It is a duty that demands, not only love to the souls of men, but the exercise of sound discretion and that wisdom that cometh from above, in adapting efforts to all the variety of character that may be met. Some will be found decidedly hostile to the Gospel, whom, unless their prejudices can be kindly disarmed, the distributor can scarcely hope to benefit. Others there may be, who, though willing to hear the Gospel from a favorite preacher, expect little good to be derived to themselves from kindred truths, perhaps still more ably and forcibly presented on the pages of a Tract, or from the conversation of a humble Christian; who yet if properly approached, will be gratified that such means should be enjoyed by their children or domestics. Others will be found so ignorant that the Tract must be read to them by the distributor, and the simplest truths of the Gospel explained and urged upon their attention. Others will be found ready to give both the Tract and the distributor a cordial reception, and to hear whatever may be communicated concerning the way of salvation; and some, if he is faithful, may be expected to give earnest heed to his entreaties, request him to pray for them and with them, and, under the blessing of the Holy Spirit, surrender their hearts to the Redeemer. To all these various classes, the distributor, making known distinctly the benevolent character of his mission, and exemplifying the spirit of that Saviour whose messages he proffers, may hope, at least in some degree, to be rendered useful; but it is from the latter class that the most precious fruits are reaped. With such he should continue his endeavors, and renew them from day to day as they may seem to be useful. till impressions are made which he may hope will *never* be effaced. To the decidedly Christian families in his district he will look for sympathy and encouragement in his work; for aid in prayer meetings, should he establish them; in fitting destitute children for the Sabbath School, and furthering in every other way his benevolent designs.

In speaking of the usefulness of this department of benevolence, we are sustained by results already witnessed, of the most cheering character. At the meeting in which the duty of preparing this document was assigned us, it was stated by the respected President of the Board of the N. York City Tract Society, that so animating were the facts monthly communicated, it rendered their stated meetings scarcely less interesting than a public anniversary. There have been reported to that Board more than 200 conversions, resulting apparently from this system of effort; besides 3,596 families found destitute of the Bible and 2,345 children gathered into Sabbath and Infant schools. The facts communicated at the meeting by gentlemen personally engaged in this work, were sufficient to convince the most sceptical and rouse the most inert. One Superintendant stated, among other facts, that a woman residing in a chamber, who had never conversed with a minister, on hearing the Distributor's voice below, called to her to come and talk to her about her soul, and she has since found peace in believing. "None," said he, "gain so near a place in the affections and confidence of the people as the Tract Distributor." Another tendered thanks to all who had contributed to this object, for the privilege of laboring. If the most capable Christians, said he, but knew the blessedness of this work, they could not consent to sit still and leave it to others. A few months since he saw an aged female admitted to the church, of whom the pastor said to the congregation that she had lived threescore and ten years in sin before she was found by the Tract Distributor, whose labors were blessed in bringing her to the Saviour. Another gentleman narrated, in detail, the results of his labors during the present year in seven houses, containing twenty families, in a poor alley, some of whom, at one season, he visited daily for religious conversation, prayer and praise. Eight of them had since publicly professed Christ, and three were now in eternity; but the deportment and conversation of one, while on the bed of death, were blessed in awakening his physician, who has also united with the church.

Such results as these have been chiefly realized where the Distributors have made *particular individuals the special objects of their prayers, and their renewed and persevering labors.* And were qualified Distributors thus engaged throughout all our population, in districts no larger than they can faithfully occupy, and should one soul out of every twenty families be brought to repentance through their endeavors within one year, the result would be the accession in the city of New York alone, of 1800 souls to the number of Christ's followers, and in our country more than 100,000.

We shrink from the idea of contrasting with such labors and such glorious results, the heartless round, by which a professed Christian may proceed from door to door, leaving a Tract at each, like a newspaper boy, and ignorant alike of the moral wants and wishes of the inhabitants, and whether the Tract he deposits on their premises is valued or destroyed. True it is scattering seed at random, which may spring up and bear fruit, but the prospect, compared with that in the efforts just described, is almost indefinitely small. It is manifestly of the utmost importance that no distributor's district be larger than he can thoroughly occupy; and whether regard be had to the expense, or the ultimate influence of this work, it is believed the principle is worthy of strict and universal adoption, to present "*no Tract except where such conversation shall have been had with some member of the family as to afford satisfactory evidence that it will be kindly received and read.*"

As so much depends upon the spirit and fidelity of disiributors, we cannot with sufficient earnestness recommend their frequently meeting for prayer and mutual aid and encouragement; and we are glad to notice that in many places the *last Monday evening* in every month is set apart as the *Tract distributor's Concert of Prayer.*

We derive irresistible arguments for this system of effort from the unquestioned facts, that God has devolved upon his churches the solemn obligation to convey his Gospel to all—that the members, as well as the ministers of the churches, are bound to share in the holy enterprise—that, though God blesses his truth on the printed page as well as from the mouth of the living preacher, yet it is far more likely to be brought into contact with the mind when urged upon the attention by Christian kindness and persuasion—that without the performance of this duty by private Christians, the Gospel, unless great and unlooked for accessions are made to the Ministry, cannot be carried to our entire population—that God has blessed this system of effort wherever faithfully performed, no less to the laborers themselves than those for whom they have labored—and, to crown all, that where his Holy Spirit is largely poured upon Christians it almost universally inclines and sweetly constrains them to enter with ardor, and zeal, and love on this very class of labors. Ministers do not then forget to incite their people to labor for the unpenitent around them, or to pray, in private and in public, that God will give them success. The members of the church best qualified do not then refer this duty to others. Those who love Zion do not make their pecuniary contributions an excuse for omitting personal exertions. The duty and the blessedness of laboring to pluck sinners as brands from the burning is then seen and felt; and a consciousnes that the heart is not prepared for the service but drives the Christian to the throne of grace, whence he proceeds to duty, and there renews his strength.

We appeal, then, to *the Pastors of the churches* to weigh well the importance and bearings of this system of effort; spread it before their people; with them commend it to God in their prayers; call forth the efforts of those who are qualified for the service, and aid them by their counsel and co-operation.

We appeal to those who have made *advances in the Christian life*, and who are in some degre qualified for this service, themselves to engage in it, and as God has had mercy upon them, to labor for the salvation of others.

We appeal to *all the followers of Christ* to aid those engaged in this work, by assembling with them, when they meet to recount God's dealings, and pray for his blessing; by accompanying them, as may be desired, to the abode of the anxious sinner, or of the new-born soul; by cheering and encouraging them when permitted to receive them under their own roof, and improving their visits for the spiritual benefit of themselves, their children, or domestics; to do what in them lies, to have the work efficiently and wisely conducted, and to sustain it by their contributions.

We appeal to those of our fellow citizens to whom God has imparted *wealth, and standing, and influence*, in this great and free community, in which the laws by which they and their children shall be governed are enacted by the popular voice, to countenance and aid these benevolent endeavors to diffuse every where the light of the Gospel, and promote that only sound morality which it inculcates. We have no sectarian design. Every Tract we circulate has received the approbation of the committee of the American Tract Society, consisting of members of five religious denominations, and is supposed to commend itself to all Evangelical Christians.

We appeal to the ablest *writers of our country*, oppressed as many of them are with other labors, to prepare those short, attractive, and instructive Tracts, which are adapted for general circulation, and which will add new interest to this system of effort, and occasion more glorious results.

We appeal to the *Female followers of the Redeemer*—last at the cross and first at the sepulchre—who owe to the Gospel the respect and kindness every where awarded them, and their easy access to the heart on errands of Christian benevolence, for their co-operation in this work, and their influence to be exerted in its behalf.

We appeal to *every Christian engaged as a Distributer*, to consider the responsibility and delicacy of this service—to go to it, not as a task but a delightful privilege, in dependence on God, and with prayer and strong confidence in him, expecting the conversion of souls, and persevering in all proper means for their salvation—to adopt his efforts to the character of those among whom he labors, considering that they are responsible to God only for the reception or rejection of the messages he proffers—to have the law of kindness written on his heart and on his lips, avoiding all controversy, and "giving no offence in any thing," that the Gospel "be not blamed"—to remember that the Tracts committed to him are purchased by the sacred funds of the benevolent, and may not be bestowed except where he has evidence that they will be kindly received and read—to continue his labors within the same district, that he may be as a friend and not a stranger—to take with him a Christian companion where it shall be found practicable and desirable—to attend the meetings where information may be gained, and his heart be warmed and encouraged—and with an eye single to the glory of Christ in the salvation of souls, act for the judgment day, and for eternity.

We appeal to *all who desire the coming and kingdom of our Lord Jesus Christ*, for their countenance, their pecuniary and personal co-operation, and that they will unite in our prayers to God, that he will save his churches from the guilt of neglecting the souls perishing in our own land, and hasten the day when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know him from the least unto the greatest; and God shall forgive their iniquity and remember their sin no more."

ZECHARIAH LEWIS,
S. V. S. WILDER,
JOHN STEARNS,
ARTHUR TAPPAN,
MOSES ALLEN,
TIMOTHY R GREEN,
MARINUS WILLETT,
WILLIAM A. HALLOCK,
GORHAM D. ABBOTT,
} *Committee.*

BOSTON RECORDER.

WEDNESDAY, DECEMBER 26, 1832.

REMOVAL.

In consequence of the proposed enlargement of this paper, the Office of the BOSTON RECORDER will to-morrow be removed to *Water-Street*, No. 14, corner of Devonshire-Street, a short distance north east of the present stand.

INAUGURATION AT ANDOVER.

The inauguration of the Rev. THOMAS H. SKINNER, D. D. as Bartlett Professor of Sacred Rhetoric in the Theological Institution, at Andover will take place, in the Chapel of the Institution, on Tuesday next, at 1 o'clock P. M. A Sermon will be delivered by the Rev. Dr. Church of New Hampshire, and an Inaugural Address by the Professor elect, accompanied with other appropriate exercises.

THE CLOSING YEAR.

"I have not been able, during the past year, to do so much as I could wish for the good of others." Not *able?* Well, if you have done *what you could*, you have the consolation of knowing that God requires according to what a man hath, and not according to what he hath not. Duty is limited by ability. You have doubtless, however, reflected on the fact that your *stewardship* embraces every thing that God in his providence has committed to your care. Nothing is your own in such a sense that you may use it otherwise than for the promotion of the Giver's glory. In making up your verdict of self-acquital, you have proceeded on that principle? You have not hoarded, nor expended for useless or pernicious purposes, what according to the laws of Christian charity rightfully belonged to the poor and the needy—to the sick and the afflicted—to souls perishing in ignorance and sin—to the cause of humanity and religion? In the use of what property God has entrusted to you, you have been uniformly actuated by the spirit that was in Christ Jesus?

"I was not thinking so much of the want of money as of the want of opportunities for using it to advantage." Your time, perhaps, has been so exclusively devoted to the ways and means of *getting* money, that you have not had leisure to ask how God requires you to *use* it. But how has it happened that you have become so involved in schemes and measures for the acquisition of wealth, without having *first* settled with your own conscience the principles and purposes that ought to animate and guide you in the pursuit? And would it not probably be quite as much for your spiritual interests—for your permanent well-being, even at this late hour, to take time for investigating the subject fully and deliberately? Have you no fear of the dangers that surround a man who is in sucsessful business but without having in view any *worthy* and *definite* object to be answered by success?

"There are not many objects of charity. I have given my proportion to such as I have become acquainted with." What do you mean by *your proportion?* Did you make the estimate on the supposition that you ought to do no more than if all Christians were ready to do *their proportion?* Or did you take into account the fact, that *very few* will do it, and that consequently, without *special* effort on the part of some, the objects of charity must suffer?—But 'the objects of charity, you say, are not many.' Did you ever count them? Did you ever attempt thoroughly to survey the world and make a catalogue of its many miseries—of the destitute whose wants you might supply—of the afflicted whom you might console—of the ignorant to be enlightened—of the vicious to be reformed—of the countless and inconceivable abominations and woes that overspread the dark places of the earth, and can be removed only by that Gospel which you enjoy, and which you and those with whom you ought to act, might make known to every human being before the present generation shall have gone down to the grave?

"The evils you speak of were mostly out of my reach." By no means. The charity and Christian enterprize of others had provided *hands* for you, by which you could have conveyed to any human being almost, speedily and surely, the relief or assistance that you might think necessary. These arrangements for distributing your charity had been made and were sustained at considerable expense; and their usefulness was limited only by your will and means, and those of other professed followers of Him who gave to such efforts their first impulse, and whose love and power animates, sustains and blesses them.

"I was not acquainted with the wants of those distant people, and could not be expected to send relief at a venture." You wish to be understood, then, to say that you have discharged your whole duty to those within your reach? But *why* were you not acquainted with the wants of the more distant? They had been explored. Researches had been made by men of high character, and the results were before the world. Trustworthy agents too were permanently stationed at different points in the great field, from whom you had, or might have had, all needful information. This information was not sent to any single office, there to be kept for the inspection of such only as might take the trouble to call. It was diffused through the Union, and through the Christian world, in such a way, that whoever would, could become acquainted with it at a very trifling expense of money and time.

"*I* am really more rich in time than in money. What I do for others must be by personal effort, and there has been but little opportunity for that within my reach." The Sabbath School then, embraced all that ought to be found in it, or that could be induced to go; and was in every respect and in all is departments so well conducted, that, though you have studied the subject long and anxiously, you have not been able to see wherein any labor of yours could make its influence more salutary and efficient. The Temperance Society had accomplished its work, or at least you could do nothing more to promote it. The district Schools had been reformed, and every improvement that you could think of had been introduced. There was no impenitent soul unawakened—no inquiring mind uninstructed. The members of the church, at least all to whom your influence extended or could be made to extend, had attained to so high a degree of intelligence, holiness and activity, that you could do them no more good. The missionary associations, foreign and domestic, and all similar organizations, had attained to an efficiency and a wisdom in conducting their several departments which it was in vain for you to think of increasing. In a word, all the talents that God has given you, all the advantages you have enjoyed for cultivating and storing your mind, and all the enigthening, and purifying, and quickening influences of the Spirit of grace vouchsafed to you, have not enabled you to discover anything to do for the welfare of your fellow-men and the honor of Him who bought you with his blood!

"But my talents and acquirements are not sufficient for the labors you speak of" You are sure that, during the last year, you have done all your duty towards cultivating your mind and qualifying yourself for usefulness, and have been doing this with the determination to be more active and efficient hereafter? But when you entered on the duties of the year, did you remember that you were able to tell your neighbor what you know, and that what is sufficient for the salvation of *your* soul is sufficient for that of *any other* soul? And have you explained to any those precious truths, in the transforming, and sanctifying, and saving influences of which you trust?

Finally, thoughtful reader, let not the departing year leave you without a more deep and influencive conviction of the necessity of bringing your whole soul to the obedience of Christ, that *thus* your life for the year to come may be one of humble, prayerful, energetic, and persevering labor in his service. How many are blinded by sin! How many perish for lack of knowledge! How darkness covers the earth, and gross darkness the people! Who—where, are they, whom the Saviour has set to be the LIGHT of the world!

THE NEXT MONTHLY CONCERT.

The following is from the Minutes of the last Session of the General Assembly of the Presbyterian Church.

It being understood, that Christians and churches, both in this country and in Europe, have at different times desired the public designation of a day to be observed by all Christians throughout the world as a day of fasting and prayer for the outpouring of the Holy Spirit on the whole family of man, and this Assembly being deeply impressed with the importance and high privilege of such an observance; and feeling urged and encouraged to more importunate supplications, in view of the recent revivals of religion in this land, as well as the signs of the present time in relation to the prospects of the church in other nations; therefore—

Resolved, That it be recommended to the ministers and churches under the supervision of the General Assembly of the Presbyterian church in the United States, and the churches in correspondence with the same, to observe the FIRST MONDAY IN JANUARY, 1832, as a day of Fasting and Prayer for the divine blessing on the ministry of the gospel throughout the world, for the revival of religion in the whole of Christendom, and for the entire success of those benevolent enterprises which have for their object the world's conversion to God.

Resolved, That other denominations of Christians in the United States, and the Christian churches in all other countries, be and they hereby are affectionately and with Christian salutations, invited to concur in the observance of the day above specified.

The observance of the occasion has been recommended by many other ecclesiastical bodies, and among them by the General Association of Congregational Ministers in this state. We presume the recommendation will be extensively complied with. The occasion will be useful in proportion as it is thought of and prepared for beforehand in a right spirit. Remember—it is for a WORLD lying in wickedness—for missionary efforts just commenced—for a Protestant Christendom hardly yet beginning to be aware of the urgency and extent of the duties required, *now*, by the command to *preach the gospel to every creature.*

MONTHLY TRACT DISTRIBUTION.—The article in this paper, addressed *to the pastors and Members of Evangelical Churches*, deserves serious and prayerful attention. We hope the reader will take it up when he has time to go through the whole carefully, and to reflect upon it with reference to his own duty.

SABBATH NOTE BOOK.—Pierce & Parker are about to publish a neat little volume entitled "*My* Sabbath Note Book, containing minutes of Private, Family and Public Worship; the Sabbath School, &c. for the year 1833." It is simply a blank form for a private Sabbath journal; having filled the blanks from week to week, the owner will have at the end of the year, in a neat and convenient form, an account of his employments, of his private and family devotional reading, the sermons he has heard, his employments in the Sabbath school, the books he has read, &c. and any incidents that he may have thought worth recording, for each Sabbath.

THATCHER'S LIVES OF THE INDIANS.—These constitute two volumes of Harper's Family Library, and contain a greater amount of valuable and interesting information respecting distinguished aborigines of this country, than we have seen any where else collected. The author's researches have evidently been diligent and extensive. The first volume and two chapters in the second are devoted to the Virginia and New England Tribes; after which the eye is attracted by the well-known names of Logan, Tecumseh, Red Jacket, &c.

HEBER'S LIFE OF TAYLOR.—We are glad to see an American Edition of this book—the best account of the life and writings of the learned and eloquent Jeremy Taylor that has ever been given to the public; although we are far from assenting to the views of the accomplished biographer respecting the "martyr" King Charles, and the parties generally in contest in which that monarch lost his life,—although Heber's views and feelings were with the royalists, and episcopalians, and Armenians, and ours are more nearly with the republicans, independents, and Calvinists of that age; and although also, the printers have blundered through their work like raw apprentices. We never saw a book of the kind so incorrectly printed. Notwithstanding its abounding errors in theology and politics, the class of readers for whom it was intended will find it an interesting and valuable work. —Published by F. J. Huntington, Hartford.

BLAKE'S EVIDENCES OF CHRISTIANITY.—Carter, Hendee, & Co. have just published Conversations on the Evidences of Christianity, by the Rev. J. L. Blake, author of several popular school books. It is a compendium of the leading arguments of popular authors on the subject, adapted to the use of schools and families, with questions.

RELIGIOUS SOUVENIR.—This is edited by the Rev. Dr. Bedell, and published by Key, Mickle & Biddle, of Philadelphia. Its character is decidedly religious, and some of the illustrations are very fine. In point of literature it holds a respectable rank among works of its class, in which unfortunately the ornament is most often out of all proportion to the value of the material, and therefore in bad taste. We are glad to see the fine arts thus made subservient to religious purposes, and hope both the editor and the publishers may be encouraged by the sale of this, to bring forward a volume of yet higher claims next year.—Our partiality for the *Religious* Souvenir, however, must not blind us to such murdering of beauty as the Editor has been guilty of on page 270. The exquisite opening lines Southey's Thalaba deserves better treatment.

LETTERS TO A BROTHER.—Brooks Shattuck & Co. of Lowell, and Pierce & Parker of this city have just published *Letters to a Brother, on Practical Subjects. By a Clergyman.* It is a neat 18mo volume of 108 pages. The leading topics are depravity, the duty and necessity of repentance, the necessity and the fact of an atonement, the influences of the Spirit, &c. The design is to present considerations and appeals calculated to bring the sinner to repentance. The author supposes that most youths of ten years old and upwards will be able to read it with profit. The style is perspicuous and direct; and so far as we can judge from the partial examination that time has permitted, it is well calculated to answer its important and interesting purpose. Appended are hymns—mostly original—adapted to the subjects of the several Letters.

AUTOBIOGRAPHY OF SHEPARD.—The reader will find in our advertising columns an announcement of no little interest. The publication of an autobiography of THOMAS SHEPARD was hardly to be expected at this late day.

TO CORRESPONDENTS.—The continuation of "The Progress of Error" is unavoidably deferred. H.—A Pastor—D.—Sedgwick, and several other valuable papers will appear soon.

For the Boston Recorder.

PRIZE TREATISE ON NATIVE DEPRAVITY.

In the month of April last, the following notice was given.

"A friend of evangelical truth has committed to my care one HUNDRED AND FIFTY DOLLARS, designed as a premium for the best original Treatise on *Native Depravity.* His object is not so much to obtain a popular discussion of the subject, as one that is argumentative, and thoroughly scriptural, adapted to the use of ministers, theological students, and readers of the more intelligent class. Though the writers will not be restricted to any prescribed length, it is deemed desirable that the Treatise should be over, rather than under 100 pages, 8vo. The manuscripts must be presented for examination before the first day of May, 1833,—each being accompanied with the author's name in a sealed envelope, which will not be broken, except in the case of the successful candidate.

The judges selected to examine the pieces and award the premium, are the Rev. Presidents GRIFFIN, DAY, and HUMPHREY. E. PORTER.

The farther notice is now given, that the same friend of evangelical truth, has, by the addition of one hundred and fifty dollars, raised the sum to THREE HUNDRED DOLLARS, designed, in like manner, as a premium for the best treatise on the above named subject. If however those who were selected as judges, should think that strict justice and impartiality require that the above mentioned sum should be equally divided, and awarded to two of the treatises presented, they are authorized to do it. The manuscripts may be presented to either of the judges at any time before the first day of June, 1833. RALPH EMERSON.

Theol. Sem. Andover, Dec. 10, 1832.

☞ Editors of religious newspapers are respectfully requested to publish the above.

For the Boston Recorder.

THE COLONIZATION SYSTEM.—No. II.

To the Hon. ALEXANDER H. EVERETT, *and the Rev.* LEONARD BACON.

The American Colonization Society, you are aware, originated in the city of Washington in the year 1816. In the year 1777 Thomas Jefferson proposed to the legislature of Virginia a plan for colonizing the free colored population of the United States. The plan failed. In 1787 Dr. Thornton, of Washington, presented the project of a colony to be planted on the Western Coast of Africa and published an address to the colored population of Massachusetts and Rhode Island. This project failed also for the want of sufficient interest in the public mind and the consequent want of funds, though a sufficient number of blacks for an incipient expedition accepted the invitation of this philanthropist to accompany him. About the same time the mind of Dr. Samuel Hopkins, of Newport, R. I. was much exercised on the subject of renovating the condition of the blacks. He owned a slave. He was convinced of the duty of emancipating that slave, and his benevolent mind very naturally turned to the general condition of the colored people, and to the ways and means of elevating them from their depressed circumstances. He also (in his memoirs it is said as early as 1776) conceived and advocated the idea of a colony in Africa. In 1789 he corresponded on the subject with celebrated Granville Sharp, who in 1783 had published some thoughts on African Colonization, and who is regarded as the founder of the colony at Sierra Leone. Previously to 1801, the subject of Colonizing the free black population was agitated at two different times by the Legislature of Virginia in secret session with no practical result. In 1814—15 the Rev. Dr. Finley, of New Jersey, distinguished for his philanthropic piety, was ardently engaged in plans of mercy for the afflicted children of Africa, and earnestly asked in a letter to a friend, "Could not the rich and benevolent derive means to form a colony in some part of the coast of Africa, similar to the one at Sierra Leone, which might gradually induce many free blacks to go and settle?"

Dr. F. contemplated a threefold benefit as resulting from his plan—to the people of Africa—to the citizens of the United States, and to the blacks themselves. In 1816, the Legislature of Virginia passed a resolution which contemplated the purpose of obtaining a territory on the coast of Africa, or at some other place without the United States, "to serve as an asylum for such persons of color, as are now free and may desire the same, and for those who may hereafter be emancipated within this Commonwealth."

In December of that year Dr. Finley repaired to Washington, in pursuance of his benevolent scheme, assembled a few distinguished citizens, among whom were Judge Washington, John Randolph, Mr. Clay, Mr. Mercer, Mr Caldwell and Mr. Key. At this meeting the Society was formed, and Bushrod Washington was elected its first President. The late revered patriot, Charles Carroll, succeded that gentleman in this station and continued in office until his death.

In reviewing the history of the origin of the society the question presents itself to the mind, what proper objection can be honestly urged against the feasibility that history? Strange as it may seem, it is urged by few that the society originated among slaveholders and *therefore* should not be supported by those who are not slave-holders! It is a plan conducted in a slaveholding state, and should *therefore* be eschewed and opposed by the non-slave-holding states!

The great body of the citizens of the free States do not indeed acknowledge the wisdom of this inference (supposing for argument sake the premise to be true) as their acts have shown;* but still the objection deserves consideration. I ask, then, who is best acquainted with the whole subject of slavery? Who feels most painfully its tremendous pressure? Who are they that "tremble when they remember that God is just," while we mock at the misery we denounce the injustice, which we helped to create and which lay bare the South, and the North, too, to the vindictive retributions of Heaven? Who have the care of the sick, the feeble, the aged, the worn out among the slaves? I ask, whose *interest* most imperiously demands the extinction of slavery; whose comfort at home and reputation abroad; nay, whose permanent political existence depends upon Universal EMANCIPATION?

Is not this evil the burden of the deepest groans that come up from that land? Have not our Southern brethren, have not such men as MADISON, MARSHALL and MERCER tasked their wisdom and tried their energies to devise the best means of deliverance? And do they deserve to be taunted and jeered by men, who, revelling in the security of freedom, and in the meridian of civil liberty, can find it easy and convenient to deal out wholesale maledictions against slaveholders of slaves? I blush to say it, this is the conduct of some, who ought to know better, when scarcely an eminent statesmen or public writer at the South writes on the subject without drawing a deplorable picture which should call forth on our part, not reproachful recriminations, but feelings of a far different kind. I refer you to Mr. GASTON'S address to the young men of a Southern University, to Mr. MARSHALL'S speech last winter in the Virginia assembly, to Mr. Jefferson's well known views of the case, and to other sources of evidence. Even the law of PRESERVATION (some stigmatize it as *selfishness*,) requires slave-holders to be up and doing something. But I will charitably suppose a higher motive to participate in the work—BENEVOLENCE. I KNOW men in the Southern States friendly to our cause, who, if there be benevolence in this cold and selfish world, do act in their efforts under its benign and potent influence. But I must say something more of *motives* in my next.

J. N. DANFORTH, *Gen. Agent Am. Col. Soc.*

*The Legislatures of fourteen States, among which are New Hampshire, Vermont, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio and Indiana, and nearly all the ecclesiastical bodies in the United States have recommended the Society to the patronage of the American people.

DR. SKINNER'S REMOVAL.—Dr. Skinner having declined the appointment of Bartlett Professor of Sacred Rhetoric in the Seminary at Andover, was immediately after attacked by a bodily disease which has of late frequently returned upon him after public preaching. He consulted eminent physicians, and was told that he should relinquish preaching in a great measure, or his disorder would become chronic and fatal. The declension which he had sent in at Andover was not accepted; but he was entreated to reconsider his expressed rejection of the professorship. Providence having placed the call again in his hands, under these peculiar circumstances, he thought it his duty to accept of the same. On the 13th of Dec. the Second Presbytery of Philadelphia convened; considered his case; and dissolved the pastoral relation between him and the Fifth Presbyterian Church in this city. He will, of course, accept of the Professorship. He will not be dismissed from the Presbytery, unless at some future time it should become necessary. He can be a professor in Andover, and a member of any Congregational Association, and at the same time remain subject to his brethren of the Presbytery in the Lord. The vacation will occur at Andover at the very times in April and October when the Presbytery will hold its stated meetings; so that he will ordinarily attend them. This arrangement, we trust, will be no disservice to the Seminary, while it will promote his and our gratification and usefulness. [*Philad.*

RELEASE OF MR. TORREY AT BUENOS AYRES.—The friends of Rev. William Torrey, who, our readers will recollect, was imprisoned at Buenos Ayres for marrying a Protestant to a Catholic, (as were all the parties concerned,) has been released. A letter from Mr. Torrey to a friend in this city, dated Buenos Ayres, 13th October, says, "After three months imprisonment, the Govenor has ordered me to be set at liberty, and proceedings stopped. Our lawyer has got the business into such a train that the authorities had no wish for a *public* trial, and that on our appeal must have been public. I will send you a more particular account hereafter. At present I have only time to say, that had the affair occurred during Colonel Forbes' life-time, or when my *body* had been disposed to attend to it, the whole business, instead of occupying three months, would have been terminated in as many days. I found my Congregation and Sabbath School much scattered, but hope through the favor of Providence, to reunite them. I got about 60 children together last Sabbath, and gave them their rewards. To-morrow I shall be able to judge better in regard to the congregation." [*Journal of Com.*

SLAVERY IN THE FRENCH ANTILLES.—A petition on this subject was presented last February to the French Chamber of Peers and Chamber of Deputies by "the Society of Christian Morals." It appears that according to the laws now in operation in the French Antilles, masters are at liberty to emancipate their slaves if they choose, but that such emancipation does not confer on them any of the rights of citizens—that persons of this description are not able to contract marriage, or acquire property, unless they obtain from government a patent of liberty, and this the colonial authorities are slow to confer. There is no less than 8000 now soliciting in vain for their patent of liberty. One object of the Society of Christian Morals is to procure from the French government, a law which will fix the conditions of enfranchisement. The society also request the establishment of a legal tariff, which shall determine the price at which a master shall be obliged to enfranchise his slave. After having obtained these two points, the Society of Christian Morals will appeal to the whole French people. They propose to contribute, by the redemption of as great a number of slaves as their resources will permit, to the partial cessation of slavery, to the complete abolition of which in the colonies they can only contribute by their prayers; and it is to the females, that they desire provisionally to limit their redemptions, because the children of this class of persons follow the condition of their mothers, the benefits of liberty which shall be conferred on them, will bear fruits from generation to generation.

JOHN JONES, a colored man from Charleston, S. C. was ordained a few weeks ago by the Lutheran ministers in the city of New York and vicinity. This man is about to embark with his family to Liberia, to preach the gospel to his colored brethren. He was educated, we believe by the Rev. Mr. Bachman, of Charleston, and is the most intelligent man of his color, we ever conversed with. He informed us, that on his return to Charleston from New York to make preparations for sailing, he was apprehended, cast into prison one night, and was ordered to leave the State within twenty hours. This was practising on a law lately passed in that state, forbidding any free colored person to enter her territory. He has the credit of being the first American Lutheran Missionary to Africa. [*Lutheran Observer.*

DEDICATION.—On Wednesday the 5th instant, the New Yorkville house, erected for the use of the Orthodox Congregational Church and Society in Harwich, was dedicated to God, the Father, the Son and the Holy Ghost. Introductory prayer and reading of the Scriptures by the Rev. Mr. Cogswell of Yarmouth; Sermon by the Rev. Mr. Sanford of South Dennis; Dedicatory prayer by the Rev. Mr. Frost, of Barnstable; Reading for the third singing by the Rev. Mr. Lee of North Dennis; Concluding prayer and benediction by the Rev. Mr. Kimball of Harwich.

This house is neat and commodious and elegantly located, and no accident occurred during its erection. It was raised and finished without the use of a drop of ardent spirits. [*Communicated.*

AMERICAN EDUCATION SOCIETY.

The regular Quarterly Meeting of the Board of Directors of the American Education Society will be held at the Rooms of the Society in Boston, on Wednesday, the ninth day of January next, at 10 o'clock, A. M. An Examining Committee of the Board will attend at the same place on Tuesday the day preceding at 3 o'clock, A. M. for the Examination of Candidates who shall apply for the patronage of the Society.

By order of the Board, 2w WM. COGSWELL, Sec'y.

The regular meeting of the Suffolk South Association will be held at the Rev. Mr. Greenleaf, No. 25, Prince-Street, Boston, on Tuesday, January 1, at 9 o'clock, A. M.

Political and Miscella

CONGRESS.

Friday and Saturday Dec. 14 and 15, the
, and no business of special interest was tr
ouse.

MONDAY, Dec. 17. *Senate.*—Mr. Poind
olution to instruct the Secretary of the Tre
the Senate, with as little delay as practic
tement of the foreign articles on which the
ties ought to be reduced, specifying the am
on each, so as to make an aggregate re
illions of dollars, and also to enumerate the
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ar," and which on that account ought to
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A resolution offered by Mr. Smith to instruc
f the Treasury to furnish the Senate, with a
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as laid on the table.

House.—Mr. Wickliffe offered a resolutio
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s of Congress shall be appointed to any civ
f profit, under the United States, during the
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TUESDAY, DEC. 18, *Senate.*—Mr.
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parture of the Charge d' Affairs of the U
nat city. This correspondence has been
New York Journal of Commerce, the Editor
ceived a copy of it from a friend at Buenos A

WEDNESDAY, DEC. 19.—Nothing
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THURSDAY, DEC. 20.—In the *Hou*
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o the House copies of his Proclamation, an
dopted by the Convention of South Caroli

SOUTH CAROLINA

Mr. Hayne, of the U. S. Senate has bee
or, Charles C. Pinckney Lieut. Governo
pose to supply Mr. Haynes' place in the S
nored that Mr. C. will resign the Vice Pr
is seat as Senator immediately.

The Bill designed to carry into effect th
ullification had passed the House. Two
re as follows:

It is made a misdemeanor, punishable by
ceeding $1000, or less than $100, and
ot longer than one year, nor less than
ny clerk, register, master, or commis
to furnish or deliver any copy of a rec
ose of an appeal to the Courts of the
A clause is added to the bill, declaring th
convicted under the act "shall be forever
receiving, holding, or exercising any of
profit."

The bill was sent to the Senate, but had
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"That in referring this resolution to the ge
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out the State.*

"Whether it will not be necessary to c
nce of the general government for the pur
ng the laws of the United States, against
dence which is threatened by the Ordinan
vention."

The following is the inaugural Address o

*Fellow Citizens of the Senate,
and House of Representatives.*

I appear before you in obedience to yo
take upon myself the discharge of the imp
have imposed upon me. The office of
this State is at all times one of high dignity
mes at the present juncture, very great a
sibility, and believe me when I say I enter
a sincere distrust of my own abilities. Th
ave not deterred me, however, from at
harge of the duties confided to me, con
man owes a duty to his country, which he
form at every sacrifice.

In accordance with the general principle
ed my public life, I yield an implicit obed
he will, and you will bear with me when
ensible of the difficulties with which I st
The intense excitement that prevails in
tate, the evils with which we are threate
nd the embarrassments that exists at hom
xigencies will arise, during which, let you
ct as he may, he will be compelled to en
nd reprehension. These difficulties will,
hake my determination to march forward
y. In this way only, we may confidentl
utual efforts for the recovery of our right
ion of our liberties will be eventually crow
uccess.

In the great struggle in which we are
yself at all times to assert and uphold the
y of the State, and will with alacrity and
force its sovereign will. I acknowledge n
ount to that which we all owe to the
ost solemnly declare that I shall hold
ighest obligations to carry into full and c
rdinance of the Convention of the State,
gislation, and every judgment of our cour
the same. My duty in this behalf I will e
o perform.

In administering the ordinary duties of
ndeavor to reconcile the discontent that p
eople, to allay party animosity, and to bri
o the recollection that we are members
hat our highest and constant aim should
egree to promote other's happiness.

When I look forward to the prospect be
nd as it is with gloom and doubts and dar
ncentives arising, which will prompt us to
omes men in the discharge of their duty,
of unavailing remonstrance in common wit
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confederation and of the world, put herse
egnity. She has declared in the most sole
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oreign commodities for the protection of m
not be *enforced* within her borders.

All the hopes that have been so long
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overnment in her favor, had vanished.—S
assert her just rights, or sink into a state o

What step will be taken in the press
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If South Carolina is not relieved either
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She has regarded the present tariff as the
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ants it the unalterable policy of the coun

Political and Miscellaneous.

CONGRESS.

Friday and Saturday Dec. 14 and 15, the Senate did not sit, and no business of special interest was transacted in the House.

Monday, Dec. 17. *Senate.*—Mr. Poindexter offered a resolution to instruct the Secretary of the Treasury to report to the Senate, with as little delay as practicable, a detailed statement of the foreign articles on which the present rate of duties ought to be reduced, specifying the amount of reduction on each, so as to make an aggregate reduction of six millions of dollars, and also to enumerate the articles deemed to be "essential to our national independence in time of war," and which on that account ought to be exempt from any reduction of duty.

A resolution offered by Mr. Smith to instruct the Secretary of the Treasury to furnish the Senate, with as little delay as possible, with a project of a bill for reducing the duties on imports, in conformity with the suggestion in his annual report was taken up, and after some remarks by Mr. Tyler, was laid on the table.

House.—Mr Wickliffe offered a resolution proposing an amendment of the constitution in such manner that no member of Congress shall be appointed to any civil office or trust of profit, under the United States, during the period for which he was elected.

Tuesday, Dec. 18, *Senate.*—Mr. King, on leave introduced a bill granting a township of the public lands, to each of the States of Indiana, Illinois, Missouri, Mississippi, and Alabama, for the promotion of Female education.

House.—Mr. Adams submitted a resolution, requesting the President to communicate to the House, so far as in his opinion may comport with the public interest, the correspondence between the government of the United States and that of the republic of Buenos Ayres, which resulted in the departure of the Charge d' Affairs of the United States from that city. This correspondence has been published in the New York Journal of Commerce, the Editors of which received a copy of it from a friend at Buenos Ayres.

Wednesday, Dec. 19.—Nothing noticeable except that in the House of Representatives, the Committee of Ways and Means, obtained leave to sit during the session of the House. It is understood they are busily occupied upon the subject of the Tariff.

Thursday, Dec. 20.—In the *House*, Mr. Adams offered a resolution requesting the President to communicate to the House copies of his Proclamation, and the Ordinance adopted by the Convention of South Carolina.

SOUTH CAROLINA.

Mr. Hayne, of the U. S. Senate has been elected Governor, Charles C. Pinckney Lieut. Governor, and Mr. Calhoun to supply Mr. Haynes' place in the Senate. It is rumored that Mr. C. will resign the Vice Presidency and take his seat as Senator immediately.

The Bill designed to carry into effect the Ordinance of nullification had passed the House. Two of its provisions are as follows:

It is made a misdemeanor, punishable by a fine not exceeding $1000, or less than $100, and by imprisonment not longer than one year, nor less than one month, for any clerk, register, master, or commissioner in equity to furnish or deliver any copy of a record for the purpose of an appeal to the Courts of the United States. A clause is added to the bill, declaring that every person convicted under the act "shall be forever after incapable of receiving, holding, or exercising any office of honor, trust or profit."

The bill was sent to the Senate, but had not been acted on there on the 12th, and some supposed that an adjournment would take place without further proceedings.

Two series of resolutions were before the House of Representatives on the 12th, one recommending through the Legislature a General Convention of the States, and the other requesting Congress to call such a convention. *A bill to prohibit teaching slaves to read was passed and sent to the Senate.*

A company of the U. S. soldiers had arrived at Charleston from Savannah.

In the *Union Convention* on the 11th, the following resolutions were referred to the general Committee with only one dissenting voice:

"That the Union party acknowledge no allegiance to any government except that of the United States.

"That in referring this resolution to the general committee, they be instructed to inquire whether it is not expedient to *give a military organization to the Union Party throughout the State.*

"Whether it will not be necessary to call in the assistance of the general government for the purpose of maintaining the laws of the United States, against the arbitrary violence which is threatened by the Ordinance of the late Convention."

The following is the inaugural Address of Gov. Hayne:

Fellow Citizens of the Senate,
and House of Representatives,

I appear before you in obedience to your commands to take upon myself the discharge of the important duties you have imposed upon me. The office of Chief Magistrate of this State is at all times one of high dignity and trust, and assumes at the present juncture, very great and fearful responsibility, and believe me when I say I enter on its duties with a sincere distrust of my own abilities. These considerations have not deterred me, however, from attempting the discharge of the duties confided to me, convinced that every man owes a duty to his country, which he is bound to perform at every sacrifice.

In accordance with the general principle which has regulated my public life, I yield an implicit obedience to the public will, and you will bear with me when I say that I feel sensible of the difficulties with which I shall be surrounded. The intense excitement that prevails in the bosom of our State, the evils with which we are threatened from without and the embarrassments that exists at home, satisfy me that exigencies will arise, during which, let your Chief Magistrate act as he may, he will be compelled to encounter reproach and reprehension. These difficulties will, nevertheless, not shake my determination to march forward in the path of duty. In this way only, we may confidently expect that our mutual efforts for the recovery of our rights and the restoration of our liberties will be eventually crowned with complete success.

In the great struggle in which we are engaged, I pledge myself at all times to assert and uphold the sovereign authority of the State, and will with alacrity and cheerfulness enforce its sovereign will. I acknowledge no allegiance paramount to that which we all owe to the State; and I here most solemnly declare that I shall hold myself under the highest obligations to carry into full and complete effect the ordinance of the Convention of the State, and every act of legislation, and every judgment of our courts, founded upon the same. My duty in this behalf I will endeavor faithfully to perform.

In administering the ordinary duties of the office, I will endeavor to reconcile the discontent that prevails among the people, to allay party animosity, and to bring all our citizens to the recollection that we are members of one family, and that our highest and constant aim should be in the greatest degree to promote other's happiness.

When I look forward to the prospect before us, surrounded as it is with gloom and doubts and darkness, I see new incentives arising, which will prompt us to go forward as becomes men in the discharge of their duty. After ten years of unavailing remonstrance in common with the other Southern States, South Carolina has in the face of her sisters of the Confederation and of the world, put herself upon her sovereignty. She has declared in the most solemn manner, that the acts of Congress imposing duties on the importation of foreign commodities for the protection of manufacturers, *shall not be enforced* within her borders.

All the hopes that have been so long entertained, and so anxiously cherished by her citizens, of a returning sense of justice in her oppressor, and of a change in the policy of the government in her favor, had vanished.—She was compelled to assert her just rights, or sink into a state of colonial vassalage. What step will be taken in the present emergency by the other States, it is impossible for us to foresee.

If South Carolina is not relieved either by a satisfactory adjustment of the Tariff, or by a general convention of all the States, she has declared before God and man, that she will maintain the position she has assumed; nor will she change it unless her wrongs are redressed, or until some mode is pointed out that will relieve her of her burthens. She is anxiously desirous of peace; she had no wish to dissolve the political bands which connect her with the other States, but with Thomas Jefferson she does not regard the dissolution of the Union as the greatest of evils. She regards one as greater, viz: submission to a government of unlimited powers.

She has regarded the present tariff as the settled policy of the government, but if deceived, she is willing to be undeceived. South Carolina desires that the question may be settled whether the general government possesses the power to make it the unalterable policy of the country. She appeals to the Constitution as it was originally adopted, not as it is at present, converted into an instrument of oppression. Standing on the basis of the Constitution, she cannot think that an attempt will be made to drive her from her position by force. She will regard any attempt to force her into submission as severing a tie that connects her with the confederated States. She believes she will receive from the Sovereign States of the Union nothing less than a favorable sympathy, as it is for the common interest, certainly, that she should not be forced from the Union.

But if an unhallowed attempt should be made to cement the Union with her blood, she will regard the compact as at once destroyed. The spirit of our institutions, the spirit of the age forbids the idea that force will be resorted to by either of the parties in this controversy—but if South Carolina is deceived, she stands prepared to meet danger, and to repel an invasion of her territory.—She has warned the general government of the inevitable consequences of an appeal to arms. The innocent blood that may be shed in the conflict, will in the last great day of account rest on the heads of those who attempted to exercise an unwarrantable jurisdiction over us. Her sacred soil shall never be stained with the footsteps of an invading foe, and if in resisting such an enemy the blood of her children should be demanded, no son of hers, whether native or adopted, will be found raising his parricidal arm against our Common Mother—no son of hers will hesitate to fly to the rescue and lay down his life in her defence. (Here the Governor was interrupted with a burst of applause.)

Fellow Citizens—South Carolina cannot be drawn from the proud eminence she occupies but by her own hands. If she succeed in the present struggle, it will be glory enough for her to have led the way in a reform of the government; but if she fail, if she is to reap bitter fruits as the reward of her patriotic devotedness—the pages of future history will attest her virtue. If she is to be made the vassal of a great consolidated government, which is to ride over her ploughmen, and beggar her yeomanry—if the light of liberty is to be extinguished, and the State broken into fragments—if nothing is to remain but the melancholy monuments of the patriotic struggle in which we are engaged—the friends of our country will in future with repentance and unavailing tears lament that they permitted the occasion to escape when liberty might have been rendered secure, and the Union placed on a foundation as lasting as the immutable rocks. Some of us may not survive the issue of the present contest, but if we are true to our duty, our example will be a rich legacy to those who succeed us, which in itself is an ample remuneration for a life of generous devotion to the public good. It will be sufficient glory for us when we shall have left the busy scenes of this earth to have inscribed on our tombs:—"Here lies the man who sacrificed his life in a magnanimous effort to renovate and redeem the Constitution, and to restore the Liberties of his Country."

Fellow Citizens.—This is our own, our native land—The soil of Carolina is rich with precious blood she shed in defence of those sacred liberties we have received as our heritage, and which we are bound to transmit unimpaired to posterity. Here all the endearments that render our lives pleasant are found. Here are the cherished monuments of our former happiness. Here repose in everlasting silence the bones of our ancestors. Here are treasured up all the hopes that bind us to our country. Let us resolve then, that whatsoever others do, although they may desert us in the present struggle, and give aid and succour to our enemies, we will venture our all for Carolina. (Applause.)

God grant, that our councils may at all times be governed by wisdom and patriotism, and that our efforts in the cause of our country may be crowned with success. But if in the purpose of an inscrutable God, it shall be so ordered that we are to be assailed from abroad, and deserted at home, let us resolve that we will give no cause of exultation to our enemies.—We will through weal and through wo, through evil report, as well as through good report, go for Carolina. (Immense applause.)

Let me conclude by assuring you, that my prayers shall be continually offered up to Him, who holds in his hands all our destinies, that He will prosper the means employed for the restoration of our rights, and that he would at all times have our whole country in his holy keeping. I announce myself ready in the solemn form prescribed in the Constitution to dedicate myself to the service of the State.

DOMESTIC.

Progress of Nullification.—Gen. Hayne is elected Governor of South Carolina, and the Legislature have imposed an oath on him to obey the Ordinance of Nullification.

The valedictory Message of Gov. Hamilton, to the Legislature was delivered on the 10th inst. He urges the Legislature to recommend the calling a general convention of the states and winds up with the following paragraph:—

"Insulated as we are, standing alone in this mighty controversy, be assured the spirit of our people will not fail you. During my term of office, I have visited every district in the State, and with an anxious and throbbing bosom, I have surveyed its public sentiment; and I speak advisedly when I say that a large majority of our people would rather have every house on the surface of our Territory razed to the ground, and every blade of grass burnt, than surrender to the despotism and injustice of that system of Government against which we have unalterably taken our stand."

Unionists in South Carolina.—The convention of delegates of the Union party of South Carolina assembled at Columbia on the 10th inst. The Nullifying Ordinance, and the bills reported in the Legislature were referred to a Committee, consisting of one delegate from each district and parish, and two from the parish of St. Philip and St. Michael. The whole number of delegates is about 150, and a strong determination is evinced among them to support the Union and the laws.

South Carolina.—Below we give extracts from the Message of Governor Hamilton, at the opening of the session of the South Carolina Legislature on the 27th ult. It will be seen that he recommends the raising of an army of 12,000 men to resist the Government of the United States, in case it shall attempt to execute the revenue laws after the 1st of February. As Nullification has thus, in good earnest, assumed a belligerent attitude, it is time to calculate its resources. The following statement is founded on the census of 1830, and the election returns of October, 1832.

South Carolina has 581,185 inhabitants:

deduct	315,401	slaves
leaves	265,784	free persons:
deduct	7,821	free blacks
leaves	257,963	whites,
of whom	127,273	are females,
leaving	130,690	white males:
of whom	86,223	are under 20 or over 50 years of age,
leaving	44,467	capable of bearing arms, are
of whom	18,246	Unionists,
leaving	26,226	Nullifiers,
Deduct	18,249	to balance the Unionists,
and	7,987	are left to take care of 815,000 slaves and the Unionists in the other twenty-three States of the Union!

This statement, we think, will have the effect to quiet the fears of any who may have imagined that the Nullifiers have it in their power to oppose a very formidable resistance to the authority of the United States. There is reason, indeed, to believe that the paternal proclamation of the President will create such a change in public sentiment in South Carolina itself, that any interference from abroad, will be rendered unnecessary.—*N. Y. Obs.*

Union Meeting in New York.—A union meeting was held in New York last Wednesday. An immense assemblage of citizens convened in the Park, in front of the City Hall. The Mayor was appointed President, and among the Vice Presidents we notice the name of Chancellor Kent. Resolutions were adopted, approving the President's Proclamation, and concluding as follows:

Resolved, That this meeting recommend to the serious consideration of their fellow citizens in every State the following sentiments of the Father of his country; deeply persuaded that the Union will never be in danger, so long as the example and counsel of Washington shall be followed:

"The unity of government which constitutes you one people, is also now dear to you. It is justly so; for it is a main pillar in the edifice of your real independence, the support of your tranquility at home, your peace abroad; of your safety; of your prosperity; of that very liberty which you so highly prize.

"But as it is easy to foresee, that from different causes and different quarters, much pains will be taken, many artifices employed, to weaken in your minds a conviction of this truth; as this is the point in your political fortress, against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed, it is of infinite moment that you should properly estimate the immense value of your national Union to your collective and individual happiness; that you should cherish a cordial, habitual and immoveable attachment to it; accustoming yourself to think and speak of it as of the palladium of your political safety and prosperity, watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can, in any event, be abandoned; and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred tie which now link together the various parts."

New Hampshire.—The House of Representatives of New Hampshire have passed, by a vote 181 yeas to *two* nays, a resolution approving the sentiments contained in the President's Proclamation; and by a vote of 155 to 46, a resolution approving the general course of his administration. Also, by a vote of more than two to one, the report recommending to Congress, a reduction of the Tariff.

Virginia Legislature.—Much excitement has been produced in the Legislature of Virginia by the Proclamation of the President. When the Message of the Governor, was presented in the House of Delegates a resolution was offered by Mr. Broadnax, proposing the appointment of a committee to consider the propriety of recommending a convention of the States; and of making a declaration of the sentiments of the people of Virginia, and to report such other measures as the crisis demands. Mr. B. accompanied this proposition with some violent remarks, in the course of which he observed that Virginia would not see South Carolina crushed. A motion to consider the subject with closed doors was rejected, only 5 rising in its favor. The resolution was adopted, and a Committee of twelve appointed.

The Proclamation of the President was incidentally alluded to in the House of Representatives at Washington when Mr. McDuffie said it was a document which, in his opinion *laid low the liberties of the country.*

United States Navy.—The navy of the United States consists of 12 ships of the Line—14 Frigates of the first class—3 of the second class—2 Sloops of 24 guns each—13 of 18 guns each—7 Schooners, of 12 guns each. Total 51. Of the ships of the Line, 5 are on the stocks, but could, with one exception, be got ready for launching in 90 days. Seven of the Frigates of the first class are on the stocks. Estimated expenses of the navy for the year 1833, are $3,176,766 87.

Return of Mr. Baylies.—The Baltimore American of Saturday evening mentions the arrival at that port of Mr. Baylies, late Charge d'Affaires of the United States at Buenos Ayres, and Mr. Slocum, Consul of the United States, at the same place.

Impeachment in Georgia.—The House of Representatives of Georgia on the 3d inst. agreed to an article of Impeachment against Shadrach Bogan, one of the Commissioners of the Gold and Land Lottery, for fraudulently procuring the drawing of valuable prizes in favor of individuals in whose success he had acquired a pecuniary interest. On the same day Bogan was arraigned before the Senate, sitting as a Court of Impeachment.

Railroad between New York and Philadelphia.—The New York Mercantile Advertiser announces that the travelling was to commence on Monday last on the whole line of the Railroad from South Amboy to Bordentown. The length of this part of the Camden and Amboy Railroad is twenty-six and a half miles. The rest of the distance between New York and Philadelphia is navigable by Steamboats at all seasons, except when the Delaware is closed by ice, and the route by way of the Railroad, is the shortest between the two cities.

The Emigrating Indians.—Two parties of the Emigrating Choctaws, consisting of about 1400 souls commenced arriving opposite this place, from Rock Roe, on Sunday last, and have now mostly came up. One of them is of the band or party of Col. David Fulsom, about 800 in number, in charge of Lieut. Joseph A. Phillips, U. S. A.; the other is that of Col. Greenwood Lefleur, about 600 in number, in charge of Col. Cross. They commenced crossing the Arkansas yesterday, and proceeding to an encampment about four or five miles south of this place, where they will remain a day or two for the stragglers who have been delayed by sickness and other causes, to come up, and then proceed south to their new country in the neighborhood of the Kiamiche.

Two other parties of Mushalatubba's band, one of near 1100, in charge of Col. Rector, and another of about 900, in charge of Capt. Page, U. S. A. were expected to leave Rock Roe, on Monday or Tuesday, for Fort Smith, and are probably now on their journey.

Another party of upwards of 200 Choctaws, we understand, are expected at Rock Roe, about this time, in charge of Maj. F. W. Armstrong, Superintendant of the Removal of Choctaws west of the Mississippi. His brother Wm. Armstrong, Esq. Superintendent of Choctaws east of the Mississippi, has been at Rock Roe during the last 12 or 15 days, organizing the parties and superintending the departure of the Indians from that point.

Emigration to Liberia.—The formal commencement of emigrating to this interesting region, under the auspices of the State of Maryland, was celebrated on Saturday last with appropriate religious ceremonies. A large and very respectable company of agriculturists and mechanics, of color, being assembled on board the splendid ship *Lafayette*,—a name auspicious to the hopes of freemen,—and all things being ready for sea, the Reverend Clergy, the managers of the State appropriation, and of the Maryland Colonization Society, with several invited guests, went on board to bid them an affectionate God-speed.

After a hymn given out by the Rev. Mr. Williams of the Bethel Church, the Rev. Mr. Nevins in his most fervent manner, implored the blessing of heaven upon the emigrants and their enterprise.

The Rev. Dr. Wyatt having read an appropriate and beautiful selection from scripture, then proceeded to address the adventurers in a short but most impressive and eloquent discourse, replete with sentiments gratifying to the patriot, philanthropist and Christian.

The Rev. Mr. Davis of the Methodist Church next addressed the Throne of Grace; after which a sea hymn in which the emigrants joined with edifying fervor, and the customary blessing by the clergyman last named, concluded the exercises of the day.

We have conversed extensively with our adventurers, and have been equally gratified and surprised to note the good sense, firmness, and modest self-respect which eminently characterise them. In rising to a higher grade on the social scale they already seem capable of more extensive conceptions; they are evidently conscious of the nobler destinies that await them in the land of their forefathers, while they perfectly understand how much of their success must depend on their own honorable exertions. Many of them are persons of considerable substance. One third or upwards consist of slaves liberated for the especial object of emigrating to Africa. At the risk of extending these remarks too far, we will venture to point to one illustrious example of a gentleman on the Eastern shore, who, though in the well preserved vigor of near fourscore years, still cultivates, with his own hands, his paternal acres, has emancipated the principal part of his slaves, and burthened himself with a heavy debt to release from bondage several of their connexions who accompany them. [*Baltimore Chronicle.*

The Maryland Savings' Institution, at Baltimore, has $1,093,818, 20. The whole amount of loss for the last five years has not exceeded 2 1-4 per cent, on the amount of profits within that period.

Westfield Academy.—During the last year there were 403 students connected, at different times, with Westfield Academy—Male Department, 186, Female 217.

The License System.—The Grand Jury of New-York have presented the *use* of ardent spirit as the great cause of crime in that city, and recommend the abolition of the license system—a system which they regard as giving the sanction of law to an immoral and pernicious business and securing those engaged in it from the influence of public opinion. They say:

But it is intemperance that we regard as the great fountain that feeds crime, and exceeds all other influences in fitting men for deeds of violence. We have traced nearly every assault and battery case to the influence of Ardent Spirits. The same individuals, when sober, were quiet and peaceable, but when under the influence of strong drink, they were guilty of the grossest crimes. In one case of the kind alluded to, ending with loss of life, all that were concerned in the affray were intoxicated. In another instance, a wife (having six children which she supports with the labor of her own hands) complained of her husband's beating and abusing her to such a degree (when he was intoxicated) that her life was endangered. When sober, he was kind, and did something towards the support of his family; but unfortunately this was but seldom the case.

Another case traceable to the same source, was an aged and respectable lady, run down in one of our public streets by a vehicle driven at a furious rate, and the conduct of the individual who was the cause of the injury, immediately after the accident, shows how completely this vice extinguishes every moral feeling.

It is also the opinion of the Grand Jury that the vice of gambling is greatly aggravated by the free and gratuitous use of ardent spirits, in some of those establishments which are kept for the purpose of alluring our youth, depriving them at once of their money, reason and reputation; the former not unfrequently acquired by improper means.

The Grand Jury have come to the deliberate opinion, after mature investigation, that if this source of crime and misery were at an end, three quarters of the crime and pauperism of the city would be prevented, together with an incalculable amount of misery which does not come under the cognizance of the law. The Grand Jury are aware that this desirable result of banishing ardent spirits from the community as a common drink, (which is the only effectual remedy for the evil complained of,) is not to be effected but through the triumph of an enlightened public opinion, and when once our civil magistrates have that on their side, they can make the law effectually reach any evil, however inveterate; and it is our solemn impression that the time has now arrived, when our public authorities should no longer sanction the evil complained of, by granting licenses for the purpose of vending ardent spirits, thereby legalizing a traffic at the expense of our moral, intellectual and physical power. Should the system of granting licenses be abolished, it is believed that it would greatly hasten the period when the traffic in the article would be abandoned by every citizen who has a character to sustain, and none but the worthless and abandoned would be found engaged in this business, and they (when unsupported by a more respectable class of citizens) would be compelled by the moral power of the law to desist whenever the community wills it.

When this desirable result shall be accomplished, and ardent spirits is driven by common consent from among us, the saving to the city will be very great in the valuable time of jurors and witnesses, in attending courts, providing for the wants of the poor, together with a vast amount of evils of a more private nature.

A Great Deliverance.—The mercy of God which has been manifested to me in my deliverance from an awful death, induces me to give some account of the transaction. I left Philadelphia on the 18th October, and the capes of the Delaware on the 23d, as first mate in the brig Ann of 150 tons, bound for St. Jago De Cuba, with 13 souls on board. About 1 o'clock on the morning of the 25th, in latitude 35 1-2 North East of Cape Hatteras, a gale from N. E. which had commenced about 7 o'clock, the preceding evening, became intensely furious. The brig at this time was lying too; but the wind shifting she began to labor and pitch at a fearful rate—and to ship frequent seas. She continued thus till 4 o'clock, 25th, when she suddenly capsized. Before we had time to cut away the main-mast in order to relieve her, she shipped several heavy seas, which tore away the long boat, and every moveable article on deck along with it, at the same time tearing away the hatches, so that she immediately began to take in water. Being relieved of the main-mast, in the act of righting, she shipped several seas, when the captain was washed off, and all those on deck. The captain did not regain the deck. The night being dark it was difficult to see or hear any thing. One of the men told me that the last he had seen of the captain was when struggling to keep himself up, and calling on God to have mercy on him. His name was Peter Care, a most worthy and respectable citizen of Philadelphia. One person, a cabin passenger, and four in the fore-castle were not able to get out when the water rushed in, and perished at once by the filling of the brig. I heard Mr. Guass the cabin passenger crying for the Lord to have mercy on him. There now remained seven of us, and we made ourselves fast to the stanchions of the bulwarks which were about 12 inches above water, while the whole deck was submerged, and the sea breaking over it.

We afterwards succeeded in getting forward to the fore-rigging, and reached with much difficulty the fore-top, then the only spar standing. This position placed us about 20 feet above the surface of the water, and was gained about 4 o'clock of the day on which the calamity occurred. We now for the first time saw and felt the misery of our condition. Out of the 13 souls, six had already perished, and we seemed to be reserved to the more wretched, and lingering death which now threatened us. Not an article of any kind of food had been saved, and we were huddled together without a drop of water to slake our thirst, or a particle of food to relieve the cravings of appetite. I had already endeavored to commit my soul to God, and I may say, that the sense of a Saviour's sustaining grace, was never more present or precious to me. While I was thinking of the mercies of God, and seeking some encouragement from his promises, this passage from Job v. and 20th, "In famine he shall redeem thee from death," came to my mind with comfort. A young man who had just connected himself with the Mariner's Baptist church in Philadelphia, by the name of William M'Farland, was among those now on the wreck, and his Christian counsel was very useful to me. On the third day after we took refuge in the fore-top, a barrel of corn meal floated from the vessel, and we had some little hope of relieving our hunger, but it was so saturated with salt water as to be of no use to us. This day there was a sail in sight, but after bearing towards us, it again changed its course and bore away. One of our men this day fell off, and was soon hurried into the awful deep. This poor fellow was perfectly deranged before he fell. At one time he would swear most profanely, and at another would pray. I sometimes found my own mind wandering, and beset with imaginations about eating and drinking. In one of these intervals it appeared to me that I was suddenly placed on land, and was drawing pitchers of water, which, however, I could never fill. On the morning of the fifth, a colored man who had been very frantic for some time, after many desperate and convulsive struggles died by my side. Five of us now remained, and we consulted together whether we should cut up the body of the dead man with the view of finding here and there a drop of blood, to moisten our parched mouths. It was agreed to make the attempt, and one of the sailors who had a knife commenced the cutting, but alas, not a drop of blood could be found. The spectacle too seemed horrid. The glaring, haggard eyes of the dead man appeared to be directed to us, and was a sight too dreadful to be witnessed. We determined that it would be better for us all to perish, than to sustain life in such a way. The man was therefore thrown into the sea. This day a most fearful looking cloud appeared in the horizon, and we had the prospect of being hurled speedily into the deep—when these words came comfortably to my mind.

> Ye fearful souls, fresh courage take,
> The storms, ye so much dread,
> Are big with mercies, and shall break
> In blessings on your head—

And truly such was the case, for in a short time after, the brig Betsey, from Troy, Mass. John Gladden master, came in sight, and most kindly relieved the remainder of us from our suffering and perilous circumstances.—Capt. Gladden was bound to St. Domingo, and carried us on as far as Turk's Island, whence a passage was obtained to N. Y. I cannot speak in too high terms of the humanity, kindness and unbounded liberality of Capt. Gladden—his very heart appeared to be warmed with all good feelings, and we were most hospitably treated by him—Permit me to add one word respecting our lamented captain Care. He was a man of the best qualities, and though not a professor of Religion, he greatly respected it. He was open hearted, manly, generous, and resolute—a strict respecter of the rights of others—and in himself a man of many virtues. I feel it due to the kindness of the Lord to make this statement, and to raise my Ebenezer, and say—"*Hitherto the Lord hath helped me.*"

JOHN SHANE.

The writer of the foregoing statement, is a worthy member of First Baptist Church in Philadelphia, and entitled to full credit.—*Ch. Index.*

Mr. James A. Berry, of Smithfield, N. C. whilst gunning with a friend, accidentally shot himself through the hand and head, and expired almost immediately.

The steamboat Cotton Plant took fire at New Orleans, 4th inst. and was entirely destroyed, together with 1200 bales, of cotton. No insurance. Loss upwards of $100,000. The Saratoga lying alongside, was burnt to the deck, and her machinery much injured.

MARRIAGES.

In this city, Mr. Bradley M. Clark, to Miss Harriet Hutchings; Mr. Simeon Sargent, to Miss Emily Bates; Mr. Martin Whall, to Miss Jane Barrett.

On Monday evening, by Rev. Mr. Linsley, Mr. Michael H. Simpson, of the firm of Simpson & Otis, to Miss Elizabeth D. daughter of Jonathan Kilham, Esq.

In Charlestown, Mr. Dexter Bowman, to Miss Jane, daughter of David Dodge, Esq. of C.

In Chelsea, 29th ult. by Rev. Edward J. Fuller, Mr. James Dunlap, to Miss Mary L. Fuller.

In Cambridge, Mr. John W. Mulliken, of Charlestown, to Miss Sarah J. Hunt.—In Roxbury, Mr. Frederick L. Beckford, of Dedham, to Miss Sarah E. Green.—In Dedham, Mr. Joel Ellis, to Miss Irene F. Everett.—In Hingham, Mr. Wm. Huff, of Kennebunkport, to Miss Sally Ann Shumway.—In Andover, Mr. George A. Putnam, of Danvers, to Miss Lydia Osgood; Mr. Simeon Shattuck, to Miss Anstiss Hill.—In Pittsfield, Mr. King Strong, to Miss Mary Blackman.

DEATHS.

In this city, Mrs. Isabella Johnson, aged 72; Eliza R. C. Lord, 16; Mr. Loren Ide, late of St. Johnsbury, Vt. 21; Mrs. Maria A. wife of Mr. Charles F. Leavitt, 20; Mrs. Mary Apthorp, widow of late Charles Wentworth Apthorp, Esq. 63.—Gardner Greene, Esq. 79—John Brazer Davis, Esq, late Editor of the Boston Patriot and Chronicle.

In Charlestown, Mr. John Allen, 34.—In Brookline, Miss Martha H. daughter of Joseph Sewall, Esq.—In Randolph, 23d inst. Daniel Belcher, 29.—In Holliston, Dec. 15, Miss Rhoda D. daughter of Dr. T. Fisk, 18; also, Dec. 19, Edward Henry, son of Rev. Elijah Demond, 4; George Edward, child of Nuanor Pierce, 5.

In Dedham, Martha, youngest daughter of Mr. Jacob Clark, 19.—In Hingham, Mrs. Sarah Peal, 86.—In Weymouth, Mrs. Sally Orcutt, 83.—In Gloucester, Wm. Rogers, Esq. a soldier of the revolution.

In Rochester, Mrs. Huldah Sturtevant, 74.—In Boxford, Mrs. Hannah Peabody, 75.—In Seekonk, Mr. Horatio Carpenter, 22.—In Northampton, Mrs. Phebe Converse, 80.—In Hadley, Mr. Benj. Colt, 25.

In New-Haven, Conn. Deacon Stephen Twining, 65. Mr. T. in usual good health, stepped into the Post Office to inquire for letters and papers, when he suddenly fell, and died instantly without a struggle: his disease was ossification of the heart.

At Livonia, N. York, 10th inst. Rev. Jeremiah Stow, 36, formerly of New Hampshire.

CONVERSATIONS ON THE EVIDENCES OF CHRISTIANITY,

IN which the leading arguments of the best Authors are arranged, developed and connected with each other—adapted to the use of Schools and Families.—By Rev. J. L. Blake, A. M.

EXTRACTS FROM THE PREFACE.

"A painful apprehension has been indulged, within the last few years, lest in the great zeal for improvement in common elementary education, the subject of Religion should be too much neglected. Is not this a melancholy fact? Let an examination be made, and what will be the result? Look at the mass of our primary schools, and of our grammar schools, and see how little is embraced in the whole range of instruction there given, that would indicate us to be a Christian people. It is true, that in many of our school books allusions may be often made to the gospel, and indeed to some of its distinctive characteristics; but, are these characteristics themselves exhibited in a manner to enlighten the understanding, to consolidate the views, and to invigorate the hopes of the professed disciples of Jesus Christ? It is believed not. They are allusions merely that it would scarcely disturb the faith of an enlightened Bramin or Mahometan.

"Is it not owing to such a deficiency in our systems of education, that so many youth are growing up flippant sceptics on the subject of religion; and are casting away with insolent rudeness and scorn the faith and hope of their pious parents? No one of extensive observation can deny it is so. Only a few years since, in one of the Sunday Schools of this city, an intelligent Miss of fourteen disputed with her Teacher the truth of Christianity. It soon appeared that the former was familiar with the writings of Paine and other infidels; and yet she was the daughter of Christian parents. It seems that a moral poison had been administered to her; yet, no one at home or at school, had furnished her with an antidote! The poison sank deep into the soul; and, were it proper so soon after and in the very place of a sad catastrophe, to detail the subsequent history of one so young, and beautiful, and of respectable connexions, and in a high degree intellectual, it would address itself to a Christian community with a force seldom realized.

"If we would secure the children and youth of our country, against the deleterious influence which is cast over them by the enemies of Christianity, we must furnish them with means at their own houses, in the Sunday School, and in the various literary institutions to which they have access, to become familiarly acquainted with the principles of our most holy faith. No one should be permitted to grow up without these means. The subject should be continually in view; and, in a manner calculated to awaken all the sensibilities of the youthful heart."

"The youthful intellect should be habitually disciplined to the comprehension of these principles in their several relations, as it is disciplined to the attainment of science. To assist in a labor, so necessary to the future well-being of our country, independent of its effects on individual happiness, the editor of the above work is induced to present it to the public."

This day published, by CARTER, HENDEE & CO. Dec. 26.

LAST HOURS

OF PERSONS eminent for Piety; of Unhappy Infidels; and of Converted Infidels who testified to the truth of Christianity. To which is added, A Whole Family in Heaven, and Affectionate Counsel to the young Convert. Price 25 cents.

A WORLD WITHOUT SOULS, by Cunningham. A new American edition. Price 25 cents.

SORROWS OF A ROVER contrasted with the agreeable history of a Dutiful and Pious Youth. "*How often has the mother pored over the daily news to catch some casual intelligence of this rover of the deep.*"—Just published and for sale by JAMES LORING, No. 132 Washington street. Price 25 cents.

A MINIATURE FOR EVERY DAY. Fourth edition. Price 19 cents. Dec. 26.

JUST published and for sale by JAMES LORING, 132 Washington street,

DAILY SCRIPTURE PROMISES TO THE LIVING CHRISTIAN. By Samuel Clarke, D. D. Now first arranged, in lessons for every day in the year. With Dr. Watt's recommendatory preface, and Dr. Clarke's Directions for the profitable use of the Promises.

From the Virginia Southern Telegraph.

This excellent little volume, prepared by Dr. Samuel Clarke, has long been known to the Christian public. We have been favored with a copy of a new edition of it, recently published by James Loring, of Boston, in which the promises are happily arranged in lessons for every day of the year. This arrangement, now first made will no doubt render this edition more generally acceptable, and we hope, more useful than any former edition.

Also, IT IS WELL; or Faith's Estimate.

FENELON'S DAILY PIETY, or Reflections for every day in the month. Cowper's Fragments in Prose, gathered from his letters. Jeremy Taylor's Comforts of Piety. Hannah More's Book of private devotion. The Refuge in time of Plague and Pestilence.—Gems of Sacred Poetry. Vincent's Spirit of Prayer. Heavenly Manna, or Prayers and Promises for every day in the year. The Book of Proverbs. Mason's Daily Crumbs. Mason's Gems of Piety. Thoughts in affliction. Boston's Crook in the Lot. Present for a Husband or a Wife. Henry's Daily Walk. Watt's Guide to Prayer. Romaine's Fulness of Christ. Guide to Piety. Pocket Scripture Exposition. Rowe's Devout Exercises. Dew Drops. Choice Drops of Honey from the Rock Christ.

FIRST STEPS TO THOROUGH BASS, in Twelve Familiar Lessons between a Teacher and Pupil. By a Teacher of Music. Revised from the London edition. Just published and for sale by JAMES LORING, No. 132 Washington Street. Price 50 cents.

The following testimony to the merits of this manual has been furnished the publisher by a gentleman well known in the musical world.

Mr. James Loring.—I know of no book in which the elementary principles of thorough bass are made so plain and perspicuous as in the "First Steps, &c." published by you. Although originally designed for children, it is worthy of the attention of musical students generally; and it is decidedly the best work to put into the hands of any person commencing the study of musical science with which I am acquainted. L. MASON.

Boston, Dec. 18, 1832. Dec. 26.

THE COMPREHENSIVE COMMENTARY,

OR THE HOLY BIBLE with marginal references, Henry's Commentary Abridged, but retaining every useful thought, copious practical observations from Scott, Doddridge, and Brown, &c. additional, explanatory and critical notes, from all the most valuable commentaries. The whole designed to be a digest and combination of the advantages of the best Bible commentaries, conveniently arranged for Family Use, and at the same time, particularly adapted to the wants of Sabbath School Teachers and Bible Classes as well as of the private reader. Edited by Rev. Wm. Jenks, D. D. With the co-operation of Rev. B. B. Wisner, D. D. This work is recommended by the following clergymen.

Rev. Lyman Beecher, D. D., Rev. Daniel Sharp, D. D., Rev. G. W. Blagden, Rev. Wm. Hague, Rev. Amos A. Phelps, Rev. Howard Malcom, Rev. Hubbard Winslow, Rev. James D. Knowles, Rev. J. H. Fairchild; Rev. John H. Hopkins, D. D. Rev. John S. Stone, Rev. J. H. Linsley and Rev. Jacob Sanborn. Many other recommendations have been received from different parts of the U. States.

The work is to be stereotyped and delivered to subscribers each volume as soon as completed, at Three Dollars per Vol. of about 800 pages, neatly bound and embellished with five Portraits, and other elegant engravings, from steel plates. Several maps and many wood cuts, illustrative of Scripture Manners, Customs, Antiquities, &c. All persons disposed to encourage the above-named work are respectfully invited to forward their names by mail to J. E. FULLER, *Agent.*

Boston, Dec. 26, 1832.

TALES OF THE BIBLE,

BY a Grandmother. Part 2d. Also, Parts 1 and 2, bound together with 4 Plates. Just published by PERKINS & MARVIN, 114 Washington street. Dec. 26.

THE RELIGIOUS SOUVENIR,

A CHRISTMAS, New Years' and Birth Day Present for 1833. Edited by Rev. G. T. Bedell, Rector of St. Andrew's Church, Philadelphia. With nine engravings. For Sale by PERKINS & MARVIN, 114 Washington street. Dec. 26.

NEW BOOKS.

HISTORY OF INDIA. Historical and Descriptive Account of British India, from the most remote period to the present time; By eight popular authors. In three vols. Being vols. 47, 48 and 49 of Harper's Family Library. With a map and engravings.

SPURZHEIM ON EDUCATION. A view of the elementary principles of Education, founded on the Study of the Nature of Man. First American edition. Revised by the author. In one vol. 12mo.

STORIES ABOUT BOSTON and its neighborhood. By Robin Carver. With engravings.

JUVENILE POEMS for Young Children. By William Wordsworth. For Sale by PERKINS & MARVIN, 114 Washington street. Dec. 26.

IN PRESS, and will be published next week, by PEIRCE & PARKER,

The Auto-biography of Thomas Shepard, the celebrated minister of Cambridge, N. E. with additional notices of his Life and character by Nehemiah Adams, Cambridge. Dec. 26.

WEBSTER'S HISTORY OF THE UNITED STATES.

For Schools—*Second edition.*

PUBLISHED by Durrie & Peck, New Haven, and for Sale by CROCKER & BREWSTER, Boston.

This popular book has now been stereotyped, and the publishers will soon be able to supply orders for any quantity. They are gratified to be able to state, that such has been the demand, that of the first edition, (3000 copies,) published three months since, not a copy remains in store; and the fact that it has already been adopted for use in many of the best schools in New England and New York, speaks much in its favor. Added to which, the many flattering testimonials in the hands of the publishers, induces the belief that it will soon become a standard school book.

The recommendations in its favor from the following named gentlemen, (many of them unsolicited,) will show how extensively the work is already known and how well appreciated.

The President and Professors of Yale College.
The President and Professors of Middlebury College.
Prof. E. A. Andrews, Principal of New Haven Female Institute.
John E. Lovell, Esq. Principal of the Lancasterian School, New Haven.
Rev. Henry Jones, Principal of Greenfield High School for young ladies.
Mr. R. S. Stone, Principal of Derby Academy.
Mr. S. M. Ensign, Principal of High School for boys, Litchfield, (South Farms.)
Mr. John P. Brace, late Principal of Litchfield Academy.
Rev. John Foster, Principal of the Wesleyan Academy, Wilbraham, Ms.
J. Hall, Esq. Principal of the Ellington School.
Mr. E. Davis, Principal of Westfield Academy.

Very flattering notices of this work have also appeared in the Christian Spectator, New-York Observer, New-York Evangelist, National Intelligencer, Religious Intelligencer, and various other periodicals and newspapers. Dec. 26.

NEW YEAR'S PRESENTS.

A GREAT variety of New Year's Presents may be found at WILLIAM M. WESSON'S, No. 105 Washington street. 2t Dec. 26.

DR. I. H. APPLETON,—*Surgeon Dentist,*

RESPECTFULLY informs his friends and the public generally, that he has removed to No. 11 Winter street, where he will be happy to wait on those who may desire his professional service. Particular attention paid to making and setting teeth. 8w Dec. 26.

A PRINTING PRESS,

OF Otis Tufts manufacture, used the last year in printing the Recorder—is now for sale—in consequence of the proposed enlargement of this paper. Dec. 26.

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Apart—like glow-worms in the woods of Spring,
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